The LUTHERAN

PACIFIC LUTHERAN
EOLOGICAL SEMINARY
THE LIBRARY

PARTY FOR ORPHANS

U.S. soldiers entertain Japanese children

Vol. 35, No. 23

MARCH 4, 1953

10 CENTS

"SAY GRACE"

WITH HER PARENTS, two-year-old Peggy was eating supper at the home of friends. When the food was served, the host began to eat but was stopped when Peggy looked at him and said "Say grace!"

A few days later the family was celebrating a birthday with ice cream and cake. Peggy wouldn't touch her ice cream until she had folded her hands and demanded that all the family "Say grace!"

Even when her mother handed her a cookie, she grasped it in her tiny hand and said "Mommy say grace!"

FOOD OF ANY KIND means to Peggy, "Say grace!" She seems in her infant way to understand that she is thanking her heavenly Father for His blessings to her. Is it nothing more than a habit or a childish whim? Jesus said "except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." We may not understand fully all the mysteries of the Kingdom of Heaven, but we can always thank Him for all His blessings to us.

—MILDRED GARTELMANN

The LUTHERAN News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Richard T. Sutcliffe, George H. Straley, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershey, S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Ernest J. Hoh, Litt.D., Mr. John George Kurzenknabe, the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.D., Rev. Paul E. Valentiner
PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvania H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. Harry B. Ward, Associate Circulation Manager

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes of address and renewal orders to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1953, by the United Lutheran Publication House Printed in U.S.A
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 187

THIS WEEK in The LUTHERAN

REDS CAN'T KILL THE CHURCH - - - - By J. Igor Bella 13
Its structure is stronger than the fabric of the Iron Curtain

MIRACLE IN CALIFORNIA - - - - - By Paul W. Travis 16
An orange grove was sacrificed—to bear more substantial fruit

WE LEARNED TO TITHE - - - - - By George B. McCreary 20
Family discussions set up a pattern of honest stewardship

ANGEL AND THE VOLLEY BALL - By John Hathaway Blacklidge 23
Poor sportsmanship came close to spoiling more than a good game

THE CROSS IS REAL - - - - - - - By Ruby Lornell 26
The reality of our Lord's crucifixion exceeds all our theories about it

NEWS

Church in the News - - - 4
World News Notes - - - 10
Washington: Immigration Problems - - By Robert E. Van Deusen 11
Canadian Affairs: Queen of Canada - - - By Norman Berner 12
Overseas: Denmark - - - - - - - - - - - - - 33

News in the Churches:

Indiana - - - Robert Heine 40
Maryland: Hagerstown - Wilson Ard 42
Nebraska - - - Paul Wiegman 38
Penna.: Scranton - W. O. Moyer 43
Virginia:
Richmond - - - Frank Efird 37
Roanoke - - - Frank Efird 35
West Virginia - - Harold Hann 34

Campus - - - - - - - 34
Deceased - - - - - 44

FEATURES

Five Make a Family - - - - - - - By Margaret A. J. Irvin 28
Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 30
Books - - - - - - - - - - - - - - - - - 31
In Conclusion - - - - - - - - - - - - - - - 50

COVER PICTURE. "Operation Uncle" was carried out by American GIs in Japan recently when they played host at dinner to children from orphanages.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

THE CHURCH IN THE NEWS

Another great hour

Clocks striking 11 this Sunday morning will signal another "great hour of sharing"—the fifth annual appeal for relief funds for needy people overseas. High-priced radio and television time donated by networks and local stations has helped build up willingness to share a little of the American abundance with the hungry and homeless.

Americans always respond promptly when they hear about people in trouble. An earthquake or a big fire or flood somewhere usually stirs up generous giving. But in a few weeks, when news of the disaster tapers off, the contributions stop.

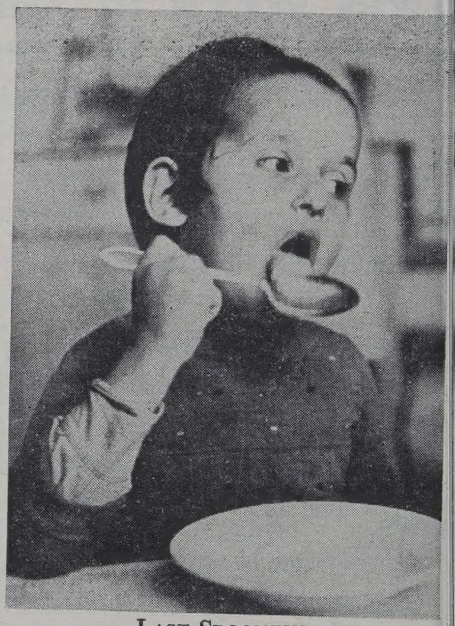
Something new has happened among American church people since World War II. Steady giving, year after year, to foreigners in need is now a fixture in church life. Last year the contributions —cash, food, old clothes—totaled $75 million.

In dozens of American denominations on March 8 an appeal for overseas relief and reconstruction funds will be made. Offerings in Lutheran congregations will be for Lutheran World Action.

Holland too this year

Added to the list of countries to receive American gifts this year is the Netherlands, where the North Sea had dealt a savage blow. Quick shipment of food and clothing met emergency needs. But many churches had been destroyed along with the homes, and the Dutch will need help in rebuilding.

Long-continued drought in India has whittled down the scanty food supplies of millions. Others who are in desperate need are the bombed-out refugees in Korea, the 800,000 Arabs driven from their homes in Palestine, the endless procession of East Germans fleeing through Berlin into the West.



LAST SPOONFUL
European child is fed at refugee home

Canadians break record

A shipment of 16 tons of used clothing from congregations in Canada was sent to the Middle East for distribution among Arab refugees, it was announced by Canadian Lutheran World Relief.

The shipment, largest ever sent abroad by Canadian Lutherans, was made possible by the response to CLWR's clothing appeal last fall. Contributions during the past months far exceeded those of any previous year.

Canadians sent more than 10 tons of clothing to refugees in Germany late in 1952, shipped approximately two tons to

Korea early in January, and topped these with the shipment to the Middle East in February. The clothing sent to the Middle East will be distributed to Arab refugees under supervision of Dr. Edwin Moll, director of the Lutheran World Federation's Near East branch.

Blanshard sets off firecracker

Archbishop Gerald O'Hara should have his American citizenship revoked, proposed Paul Blanshard. Since November 1951, the Roman Catholic cleric from Scranton, Pennsylvania, has been the pope's diplomatic representative (papal nuncio) to Ireland. According to Section 349 of the new McCarran-Walter Act, an American loses his citizenship if he takes an oath to perform "duties of an office, post, or employment under the government of a foreign state."

Mr. Blanshard, who is in Ireland writing his third book of criticism of political ambitions of the Roman Catholic Church, petitioned the U.S. embassy in Dublin to look into the archbishop's violation of American law.

Nothing would be done about the Blanshard petition, but it was effective propaganda. Former President Harry Truman had tried to appoint an ambassador to "the State of Vatican City." He knew it would be a violation of the U.S. principle of church-state separation to send an ambassador to the Roman Catholic Church. But to emphasize that the Vatican is a tiny sovereign state was a way to avoid this difficulty.

The Vatican never endorsed the fiction that it sends or receives diplomatic representatives as a state instead of as a church. Nuncios whom it sends to various countries represent "not the Vatican State but the Supreme Pontiff, the Holy See, and the church," it was explained in Rome in answer to the Blanshard petition. The task of a Vatican envoy "is exclusively in the religious and ecclesiastical field" and is "therefore outside the norms established by the McCarran Act."

Synods plan boundary revision

Thirty-five years after the merger creating the United Lutheran Church in America, six of the ULC synods are still a good bit scrambled because of overlapping boundaries.

There had been 45 synods when the merger came in 1918, with two or more on the same territory almost everywhere but in the South. Gradually the lines straightened until there were 33 synods (34 since the new Caribbean Synod was formed last year). Pennsylvania's six synods were reduced to three, but two still overlap in scores of communities. And the far-flung Midwest Synod covers all the territory of the Kansas and Nebraska synods.

This month there were bright prospects for getting the United Lutheran Church in shape for better housekeeping. Eighty-one of the 82 Central Pennsylvania Synod congregations on Ministerium of Pennsylvania territory have agreed to enter the Ministerium in May. Of 108 Ministerium congregations on Central Synod territory, 103 have agreed to enter the Central Synod.

The date for the realignment is May 26. Congregations and pastors will be transferred at a joint meeting of the two synods in Town Hall, Philadelphia. By that date several of the half-dozen congregations not yet favoring the realignment may decide to join in.

Synod of Central States may be formed

The Middle West situation moved a long step toward solution last month when 15 representatives of the Kansas, Midwest, and Nebraska synods com-

pleted a constitution and by-laws of a merged "Synod in the Central States." It would include Arkansas, Kansas, Nebraska, Oklahoma, and part of Missouri, with a few congregations in Iowa, South Dakota, and Texas.

The proposed constitution will be presented to the three synods at their conventions this spring, but action cannot be taken until 1954. Joint committee planning the merger will meet again March 16-17 to review progress.

Headquarters of the merged synod, according to the plan, would be in Omaha. The synod would have two full-time offices, that of president and assistant to the president.

Servicemen are neglected

Fewer than half of the 10,000 congre gations of National Lutheran Counci churches are keeping in touch with thei members in service in the armed forces estimated Dr. Carl F. Yaeger. He is the Council's Service Commission associate secretary.

"For the first time," said Dr. Yaeger "we are faced with the necessity of de veloping and maintaining a large armed force over an indefinite number of years . . . A generation of youth will thus be faced with the necessity of growing up and maturing in our military establishment."

Whether or not the years young people

POSTER FOR CHURCHES NEAR MILITARY CAMPS
National Council of Churches prepared this welcome for service personnel

spend in service are a period "of moral and spiritual stagnation" or "of comparatively constructive development," said Dr. Yaeger, depends considerably on the churches.

Duty of the home congregation, Dr. Yaeger said, is to "exert and extend itself to keep its members in uniform identified with the church they left behind and to which they hope one day to return." So far a majority of congregations have failed to show keen interest in their service personnel.

Forty-five centers for service people are now operated by the National Lutheran Council and the Lutheran Church —Missouri Synod. They are near U.S. military centers and also in Alaska, Panama Canal Zone, Formosa, Japan. Last year 170,000 service people visited these centers.

Father Feeney is excommunicated

A priest who insists that no one can be saved outside the Roman Catholic Church has been excommunicated by the church. The Rev. Leonard Feeney was summoned to Rome in January to explain his persistent refusal to tone down his teaching. He refused to go "because everyone knows I will not be permitted to return."

In late February the penalty was announced in The *Pilot,* newspaper of the Boston archdiocese. The Sacred Congregation of the Holy Office decreed Father Feeney's excommunication because he had "shown stubborn disobedience to an order legitimately enjoined upon him to appear in Rome."

Father Feeney said he would appeal the decree "to the pope himself."

Official teaching, it was explained in answer to Father Feeney, is that people outside the church can be saved if they are "invincibly ignorant" that the Roman Catholic Church is the one true church.

Father Feeney organized 89 followers into an order called "the Slaves of the Immaculate Heart of Mary" with headquarters at St. Benedict's Center in Cambridge. Archbishop Richard Cushing has declared the center "off limits" for Roman Catholics.

No halfway membership for Missouri

A change had been coming slowly in Missouri Synod willingness to co-operate with other Lutherans.

Missourians now share equally with National Lutheran Council churches in the Service Commission program for people in the armed forces. Their postwar work in England is integrated with the Lutheran World Federation project there. This month Missourians share with other Lutherans of America in unveiling an unusual joint project—a full-length motion picture life of Martin Luther.

Whether the Missouri Synod is about ready to enter the Lutheran World Federation was the question Dr. Carl Lund-Quist hoped to have answered. He is the Federation's executive director. Last month Dr. Lund-Quist went to St. Louis to discuss the question with the Missouri Synod president, Dr. John W. Behnken.

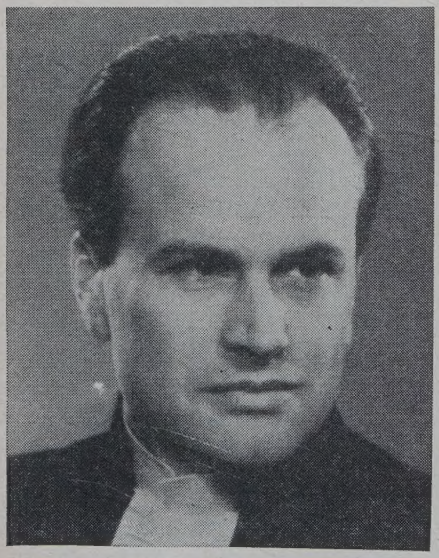
Missourians had sent a full contingent of representatives to the World Federation Assembly in Germany last summer but they came as "official visitors," not as delegates. The Missouri Synod at its 1953 convention in Houston might accept some type of "consultative membership," its leaders suggested. However, said Dr. Lund-Quist, "it is quite obvious that the Federation will accept only full membership."

The Federation "would not only welcome" the Missouri Synod into full membership, but "needs the help" of Missouri,

Dr. Lund-Quist emphasized. Participation of Missourians in the Hannover assembly "has created a climate in which we can constructively discuss what possibilities there are," he said.

Federation leader on American visit

Lutheran theologians of the world influence one another across national boundaries, because each reads the books that the others write. Swedish scholars, such as Gustav Aulen and Anders Nygren, are as well known in America as German scholars, Paul Althaus and Helmut Thielicke, are known in Scandinavia.



VILMOS VAJTA
Theological co-ordinator

But bringing the thinking in various countries into still closer relation was the reason the Lutheran World Federation voted last summer to establish an international Department of Theology. It will help in translation and publication of books and arrange for exchange of professors.

Director of the new department is a Hungarian, the Rev. Vilmos Vajta, who has been living in Sweden. This month he is in the United States to get acquainted "with the Lutheran theological atmosphere" and the American theological training program. He will lecture April 9 at a pastors' convocation at the Philadelphia Seminary.

Crisis looms in East Germany

Fear that a church-state crisis may be impending in East Germany was stirred here by the disappearance of two prominent Lutheran clergymen in Halle and the abrupt halting of a church anniversary celebration in the Soviet Zone.

Dean Heinrich Grueber, official of the Evangelical Church in Germany (EKID), submitted a formal inquiry to Soviet Zone authorities concerning the whereabouts of Pastor Johannes Hamel of Halle and Dr. Juergen Winterhager of Hohennauen.

EKID officials said they believe the clergymen are being held by security police. Mr. Hamel is a well-known theologian and youth leader.

Halting of the anniversary celebration at Halle marks the first time the Soviet Zone government has interfered with a religious observance in a church building. Some 2,000 Lutherans were gathered in St. George's Church at Halle for the third day of a scheduled week-long commemoration when Dean Hans Jaenicke announced that the celebration had been ordered discontinued by the East German government. The crowd filed out silently after joining in prayers and hymns.

Germans change meeting plans

Since German churchmen in the Soviet Zone can no longer get travel permits to cross into West Germany, the United Evangelical Lutheran Church of Germany will hold its general synod April

16-21 in Weimar, deep in Red territory. Leaders planned the sessions at a meeting in Berlin after their scheduled meeting in Munich had been cancelled because East Germans weren't allowed to go there.

Dr. Martin Niemoeller visited the East Zone premier, Otto Grotewohl, last month to protest against Communist refusal to let churchmen cross the border to attend meetings.

Last month the Communist-controlled Christian Democratic Union in the East Zone announced at a party meeting in Berlin that "with all our power we will fight hostile tendencies within the churches to resist our socialist development." The party's director of church relations, Willi Leisner, was arrested by security police. Churchmen guessed the reason was that he had not made progress in cracking the united front of church resistance to the Communist campaign.

EDITORS ARE FRIENDS

Prominent Roman Catholic editor, Dr. John LaFarge of the Jesuit weekly, America, *came to honor a Protestant, Dr. F. Ernest Johnson (seated), at his retirement last month as editor of* Information Service *of the National Council*

Award for architect

Harold E. Wagoner of Philadelphia was named top church architect of the year at a Washington gathering last month.

Mr. Wagoner designed several Presbyterian churches which won first awards in the annual contest conducted under the auspices of the Church Architectural Guild of America and the Bureau of Church Building of the National Council of Churches.

First Presbyterian Church of South Bend, Indiana, was judged the best-designed church seating more than 350 persons constructed in 1952. Mr. Wagoner was the architect and also designed Second Presbyterian Church of Memphis, Tennessee, which was awarded second place.

The Community Church of Glen Rock, N. J., designed by Moore and Hutchins of New York, was given third-place award. Honorable mention went to St. John's On the Lake Methodist Church, Miami, Florida, designed by A. Anselm Fink of Philadelphia.

A newcomer to the rank of church architects, Malcolm Duncan of New York, captured first prize for churches seating less than 350. He designed a modernistic building that will serve the Levittown Community Church in the new residential city of Levittown, Pa.

Entries indicated that the "L-shaped" church with the sanctuary in one wing and church school in the other is being favored. In this setup a modified steeple is in the center rather than in the front of the church.

World News Notes

French don't trust Germans

For nearly two years the United States had been risking its European hopes on the prospect of getting a German army lined up with the Western nations to stand guard against the Russians. Most Europeans—and especially the French—are frightened by the idea of a new German army even if it is supposed to be part of a defensive alliance.

To quiet French fears it was proposed that the German troops would not be independent but would be part of a six-nation "European Defense Community." Top West German leaders agreed to the idea, a shortcut to liberation of their country from control by the Western allies.

But the more the French think about the situation the more they are worried. This month they were discussing a half-dozen proposals for loosening up the plans for the common army so they could slip out of it whenever they wish. What they want more than anything is for the British to join also in the army plan, and for the British and Americans to give them a 50-year guarantee to protect them against the Germans in case anything goes wrong.

Russians plan German strategy

On the day the West German government gave its preliminary approval of the European army plan (May 26, 1952) the Russians cut the telephone connections between East and West Berlin. That was a warning of what they would do if the West Germans persisted in their plans for joining the West European team.

This month the Russians were ready with more drastic plans to cut off West Berlin as a tiny island in the Red sea. Already streetcars in the city are pr vented from crossing the East-West bo der. Since Jan. 15 passengers must g off a West Sector car at the border ar transfer to an East Sector car. Subwa and elevated trains still run through, bu Reds are building sidings at the borde so any day they can order the highspee trains to stop and turn back, and oblig all passengers to submit to border in spection in transferring trains.

Biggest blow may come when Russian decree that no industrial products can b exported from the Berlin West Sector t West Germany. Business affairs of th West Berliners are already so bad tha one-third of them are out of work.

Propaganda value of the Russian strat egy is to teach the Germans that th only way to get their country united an to travel and trade freely across the East West border is to stay out of any agree ment with the Western allies.

Austrians aren't Communists

All over Austria voters went to the polls on Feb. 22 to elect a new parlia ment. There were 4,301,966 vote counted. Communist candidates go 228,196.

The Roman Catholic party in Austria which has been dominant since the war had expected some set-back. To prepare for defeat the Roman Catholic hierarchy announced last September that it was cutting its connection with the party (known as the Catholic People's Party), and that Catholics could vote as they pleased. Result of the election was that the Catholic vote fell to 41 per cent (from the 44 per cent recorded in the 1949 election) and the Socialist vote went up from 39 to 42 per cent.

IMMIGRATION PROBLEMS

When President Eisenhower and the Republican leaders of Congress announced an 11-point program of "must" legislation, revision of the immigration law was not on the list. The president in his "State of the Union" message had asked Congress to take a second look at the Immigration and Naturalization Act passed last year. But apparently this did not rank as a top priority.

During the campaign, both candidates declared that the McCarran-Walter Act should be revised. But on taking office, the Republicans were faced with a political dilemma. The new law had been passed over a Democratic president's veto by a Democratic-controlled Congress. Its revision was strongly urged by a special Commission on Immigration and Naturalization appointed by President Truman. Whether the Republican Congress revised the law or left it untouched, it would be taking sides with one or the other Democratic faction.

The reason for the temporary silence is probably that the Republicans have not yet made up their minds. Immigration is a complicated subject, with implications for both foreign and domestic policy. The McCarran-Walter Act took four years to prepare, and further revision will require careful study. The report of the Truman Commission, drafted in three months, will not be accepted as the last word in immigration policy.

Race issue

Into an already complex picture has come a distressing racial factor. Among the bitterest critics of the new immigration law were a number of Jewish groups, some condemning the law completely. Protestant and Roman Catholic leaders, more moderate in their criticism, saw in the McCarran-Walter Act some improvement over previous laws but disagreed with its basic premises and many of its specific provisions. Their statements characteristically took the form of appraisal of the good and bad points in the law, rather than outright opposition.

Some backers of the law labeled the movement to revise it as Jewish propaganda. The fact that the chairman and executive director of the President's Commission were of the Jewish race lent weight to the charge. This allegation overlooked the fact that a Lutheran, a Roman Catholic, and a Quaker, all men of integrity and stature, represented Christian churches on the Commission.

Increasingly, Protestant and Catholic leaders have been taking the initiative in facing the problem. The feeling is growing that the racial label obscures the issue, and that U.S. national immigration policy must be re-examined in the light of Christian principles.

The National Lutheran Council at its annual meeting stated its position frankly. At the suggestion of Dr. T. F. Gullixson, a member of the President's Commission, it passed a resolution urging Congress to revise the present law: a) seeking a just and workable alternative for the national origins quota system; b) raising the annual quota to 250,000, including 100,000 refugees a year for the next three years; c) giving naturalized citizens who have acquired U.S. citizenship in good faith the rights and protection enjoyed by American-born citizens; and d) strengthening provisions for appeal from decisions, to guard against arbitrary administration of the law.

—ROBERT E. VAN DEUSEN

QUEEN OF CANADA

"THE KING IS DEAD! Long live the queen!"

It is just a little more than a year since the British Commonwealth of nations echoed with that traditional cry which marks the passing of one monarch and the accession of another. Now the Commonwealth readies itself for the coronation of Elizabeth II.

Of particular interest to Canadians will be a new form of proclamation to be used in that ceremony. In it Elizabeth will be specifically designated as "Queen of Canada." The proclamation, as approved by Parliament last month, reads as follows:

> Elizabeth the Second, by the grace of God, of the United Kingdom, Canada and her other realms and territories, Queen, head of the Commonwealth, defender of the faith.

In presenting the matter, Prime Minister St. Laurent set out some of the considerations which went into the text of the title at the conference of Commonwealth Prime Ministers in London last December. He said:

"Her Majesty is now the queen of Canada but she is the queen of Canada because she is the queen of the United Kingdom and because the people of Canada are happy to recognize as their sovereign the person who is the sovereign of the United Kingdom.

"It is not a separate office. It is the recognition of the traditional development of our institutions."

MR. ST. LAURENT said the question had arisen whether it would be proper to have in the title the traditional words: "By the grace of God, Sovereign."

"We felt," he said, "that our people did recognize that the affairs of this world were not determined exclusively by the volition of men and women; that they were determined by men and women as agents of a Supreme Authority and that it was by the grace of that Supreme Authority that we are privileged to have such a person as our sovereign."

There had also been the delicate question of retaining the words "defender of the faith." In England there was an established church; in the Dominion there was not.

"But," he said, "in our countries there are people who have faith in the direction of human affairs by an all-wise Providence; and we felt that it was a good thing that the civil authorities would proclaim that their organization is such that it is a defence of the continued beliefs in a Supreme Power that orders the affairs of mere men, and that there could be no reasonable objection from anyone who believed in the Supreme Being in having the Sovereign, the head of civil authority, described as a believer in and a defender of the faith."

Leaders of the other parties in the House of Commons added their approval to the prime minister's words, and the measure got unanimous consent. Leader of the opposition, George Drew, had an added suggestion: the queen should be made a "citizen of Canada." Said he:

"I should think that to those people of other lands who have come here, who have chosen to be Canadians, and who accept their citizenship with pride, it would be an added symbolism of the greatness of that citizenship if they knew that they shared it with the queen of Canada, the queen of the Commonwealth."

—NORMAN BERNER

REDS CAN'T KILL THE CHURCH

By J. IGOR BELLA

There's pessimism about the future of Christianity behind the Iron Curtain but it will endure because men need it

SOME PEOPLE are very pessimistic about the future of the Christian church under communism. "If the regime continues," a physician in one of the Iron Curtain countries told me last summer, "they will eventually capture the youth and the church will die."

A prominent layman in a congregation answered my question about the future of his church by saying, "Nothing will be here in 20 years."

The new communist society, the new Soviet man, they say, will have no use for Christianity. Communism intends to create a new kind of man who will have a completely different outlook and will reject the capitalist form of society, including superstitions such as religion. In fact, they say the new generation born and raised under communism will not know or experience democracy or individualism and will be at a loss to understand it.

A STORY OFTEN REPEATED behind the Iron Curtain (not by communists, of course) tells of a "new Soviet man" who went to America and worked in a factory. He was in a complete daze when he realized that he could save money and have it for his own.

After a while he asked a friend, "Could I buy an automobile?"

"Yes," he was told.

"Will I be allowed to have gasoline?"

"Yes."

"May I ride on Sunday?"

"Yes, that is the day when you can take your family out for a little fresh air," was the reply.

"What anarchy, what chaos!" exclaimed the "new Soviet man."

THE "NEW SOVIET MAN'S" highest loyalty is the party, personalized in Stalin. His highest duty is absolute obedience to the party, to help create the new society in which everyone will have enough to eat. Slave work is needed that future generations may have more to eat. Obey, keep quiet and work. "We are like the monkeys in the cage," is the comparison current behind the Iron Curtain. "We are told in what cage to stay, what to eat, how much to eat, what to do . . . and if we do well, we receive an extra nut."

Nothing must interfere with loyalty to the party, not even religion. Among the questions put at the purge of party members are also: "Do you believe in God? Do you go to church? Do you read religious papers?"

If the person examined says "Yes" to such questions he is told that if he believes in God and goes to church he fails to fulfill his duties. He did not rid himself of religious superstition and is not yet a "Soviet man."

PERSONAL LIFE must not interfere with the party. The party pries into the private lives of individuals. The purge

---

Dr. Bella, a member of the Slovak Zion Synod, is the Lutheran World Federation's representative for Eastern Europe.

committee might ask "Are you happy with your wife? Would you kill your father at the command of the party?" Party loyalty is above family.

To make people like it in the cage, intensive indoctrination is going on, especially among youth. In many cases youth are leaving the churches because of this indoctrination. If indoctrination does not help, bribery does. You might get a pair of new shoes—if you join the communist youth organization.

Terror too is ever present. Especially are university students afraid that they may be expelled from the university if found untrustworthy, or they may be expelled from the dormitories.

On the other side the churches are not permitted to organize the young people as such. Church papers for youth are forbidden.

Pessimists about the church's future also say "Look who comes to the church services now. Not in all cases do people come to church because of religious desire. Attendance at divine services is a *politicum,* a protest against the regime."

WHO COMES TO CHURCH behind the Iron Curtain? Men and women of the old world, the old rich who lost their riches, the kulaks, the intelligentsia, the traditionalists, the villagers, and especially the middle aged and old, and some youth with parents. When these people will die out, no one will be left. The really religious also come, but how many among the young people are deeply religious?

Christians are worried about the future. When it is pointed out to them that the churches are filled, they concede that it might mean a genuine revival of Christianity—but it will not last long. Either it will be lost in emotionalism or will be directed by communists into pro-communist channels. And the new rising generation will have none of the Christian church.

Struggles are going on in many households where the children are indoctrinated with Marxism and the parents are Christian. The parents say grace before the meals and the children provocatively laugh about it. Arguments arise even in pastors' families whose sons and daughters have become convinced communists. The son in college tries to persuade his father that Christianity is obscurantism and superstition. A struggle is going on, a losing struggle for Christianity—at least so the pessimists say. When the parents pass away, no one will be here to defend Christianity.

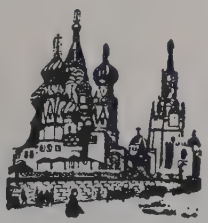
YET THERE ARE OTHERS who say that the Christian church will be victorious in the struggle. There is no doubt that the communists would like to see Christianity liquidated, but it will never happen.

It is impossible to form a "new Soviet man," an obedient automaton without spirituality. Some individuals might approach this type of man more or less, but these are exceptions.

Man is incurably religious. The tendency to transcendence cannot be eradicated from him. The consciousness in man of the spiritual and superhuman will never disappear. The steeples on the churches represent man's aspiration to God. The steeples may be destroyed—the aspiration never.

A system considering this aspiration as superstition and stupidity cannot last. The Soviets tried to overthrow religion and church by persecution, but this was a failure. They are granting religious freedom now and tolerate the church. This in itself is an admission that religion has a place in human society.

IT IS SIGNIFICANT that communist leaders in some satellite countries speak of the common aims of people's democracies and Christianity. They speak of love as the way in which communism tries to achieve its aims. "We do not wish to limit the activities of churches, but to help them as long as they fulfill their Christian task, which in its essence is deeply social and does not deviate in anything from the great and noble human aims, which the people's democracy has in view." (Vice Premier Z. Fierlinger, quoted from *Lidova demokracie,* June 21, 1949.) "Christianity and people's democracy have common aims: Humaneness, peace and the solving of social questions." (Minister J. Plojhar, quoted *Ibid.* Feb. 8, 1950.) Is Christianity here invading communism or conquering communism instead of the other way around?



The automaton conception of man does not show up very well in crisis. In crisis, man needs supernatural help. In danger or in fear of death the conception of paradise on earth is not satisfactory.

When Germany invaded Russia, the churches in Russia were full of Red Army soldiers. In crisis communism was inadequate. Does it need the help of religion?

A communist executive in Slovakia said: "In socialism the executive power was born, which leads the whole society to the fulfilling of Christ's law. It is up to the church to give this a supernatural character and to fulfill these commandments . . ."

Does communism need the church in the hours of crisis? Isn't there a tacit admission that communism as such does not suffice, that religion is needed by any social system? Will there ever be a human society that does not need God?

THEN THERE is the fact that material well-being does not mean the perfect and happy society. The Soviets overestimate human nature. Man is sinful and if he is economically secure, he is still sinful. The will to power, will to rule, desire for glory, hate and greed do not disappear with economic well-being. Man is evil. He needs grace and forgiveness and renewal through divine power.

Could it be that the young generation in Soviet countries will really grow up anti-Christian? Many young people are and will remain loyal to the church. Even if the church is quarantined, it still teaches eternal Christian truths. These cannot fail to influence people and people are able to see the difference between the freedom and dignity of man and slavery, between spiritual values and economic materialism. There is real Christian youth still behind the Iron Curtain. It will remain faithful.

The reason for high attendance at divine services is not merely negative, but positive. People are running away from their robot world into the freedom of Christian men and women. "The divine service is the only place where I feel well today," one man told me. Attending divine service is to a certain degree an escape, but even more it is a positive manifestation of the free life of a person in Christ.

And there is the promise of Jesus that the "gates of hell" shall not prevail against the church. The church remains an anvil that has worn out, and will continue to wear out, many hammers.

SALEM CHURCH, WHITTIER

MIRACLE IN CALIFORNIA

By PAUL W. TRAVIS

Where a few years ago there was an orange grove, there's now a congregation that serves its community and spreads the Gospel

IT'S A SUNNY DAY in March 1946. The small city of Whittier, California, is going to work as usual. Everything seems the same. But a miracle is about to take place.

Who is that stranger parking his car at the curb? He is getting out and looking up and down the street, as if searching for something. What does he expect to find?

The stranger is a pastor of the United Lutheran Church, sent here by the Board of American Missions. Probably he's looking for Lutherans. If so, no doubt he's lonesome. There's no United Lutheran Church here—there's not even a Lutheran church within 10 miles.

BUT THE STRANGER knows he isn't alone—two million Lutherans are backing him. So he keeps going through the town, although almost everybody he meets is indifferent. Probably they would feel sorry for him if they knew what he was planning to do. But he has some good leads, and before the day is over he has found a little group of willing people who would like to have Lutheran services in their community. Within weeks he has the nucleus of a congregation.

"I've found some lots in an orange grove," he wrote to the board and to the California Synod's Division of Church Extension. "It's quite a distance from the center of things now, but the community is moving in that direction and there will be many homes out there some day soon. If only I had $5,500!"

BECAUSE LOYAL LUTHERANS had supported their church's program, the board had the means to act on the pastor's request. They investigated the situation in Whittier. They checked the property with real estate experts, authorities on population movement and local civic officials. With the congregation's commit-

tee they devised plans for constructing a chapel. Then the board not only bought the ground but through the California Synod advanced $14,000 to help erect a building.

An expert builder who had been won to the church through the faithful witnessing of his Lutheran wife—the Rev. Dr. Edward N. Spirer—was put in charge of the construction. Every detail was carefully planned and supervised.

As the hammer blows resounded from the building of the chapel, they were echoed in hundreds of other construction projects in the city of Whittier. Houses were being built as rapidly as material and labor were available. The orange grove was leveled and in its place grew a whole new community. The city's population quadrupled in a few years to reach its present figure of 150,000.

THE CHANCEL IS ATTRACTIVE
Every detail was supervised

IN OCTOBER 1946 Pastor David E. Robinson, a chaplain just returned from combat duty, was called to the little mission in the former orange grove on the edge of Whittier. His salary at first was paid by the Board of American Missions. Later, the congregation assumed payment of part of it.

Then God performed a miracle as real as those of Bible times, a miracle that is being repeated in San Diego, Santa

CONGREGATION IS GROWING FAST
This is the crowded Beginners' Department in Sunday school

PARKING LOT AT CHURCH TIME
Not long ago it was an orange grove

Ana and a dozen other California communities. It's a miracle that will continue to be repeated many times in the future throughout all of the U.S. and Canada, as the Board of American Missions continues its program for launching new congregations.

Today, after a little more than six years of existence, the mission chapel in the orange grove has become the church home for a membership of 430 confirmed Christians. Last year there were 325 communing members. Average church attendance is 230, with an average of 350 in the Sunday school. The congregation is growing so fast that it takes two services and two Sunday school sessions each Sunday morning to accommodate the crowds. Where once there were trees laden with oranges, there's now a parking lot filled with cars.

An addition to the chapel has already been built and adjoining it is a "California ranch-type" parsonage. Through economical building and willing volunteer labor from some members of the parish the parsonage which is valued at $17,000 was built for only $8,500.

ADDITIONAL LAND has been purchased for future expansion. The congregation now owns an acre of land, with a 190-foot frontage on the street and a depth of 240 feet, in the heart of a vast and still rapidly growing residential area. Real estate experts estimate the value of the church property today as about $80,000.

Figuring the cost of the property, the original dollars put into its acquisition have been tripled. It has been a good investment for the church on a purely monetary basis. But last year alone the congregation returned about $2,650 to the synodical treasury through its benevolence giving. This year the sum will be about $4,000. Multiply the future years by what the congregation will contribute —and the returns in dollars for the church's investment are incalculable!

The physical property valuation offers

a striking comparison, but it's very secondary to the prime purpose of the congregation—to bring souls into fellowship with God and to help them find salvation through Christ. No one can figure out how greatly the church's investment will bring repayments on this score. But as the pastor walks the streets of Whittier today, he's no longer a lonesome figure. His flock is large and the prospects of its future continued growth are excellent. No citizen feels sorry now for a Lutheran mission organizer—they point with pride to the thriving congregation as one of the city's great spiritual assets.

THE FUTURE LOOKS GOOD. A huge shopping center is just being completed within a few blocks of the church. Salem Church is the only active congregation in the entire housing tract. Its potentialities are almost unlimited.

Salem Church in Whittier is only one concrete illustration of how the church today has wonderful opportunities for growth and advancement through its mission program. It's a good investment for the church which brings huge returns—especially in the things of the spirit.

The community is turning to the church for spiritual help. Sunday school enrollment is about 400, with 60 on the cradle roll and 53 receiving catechetical instruction. Its ministry reaches into many lives. Pastor Robinson has served as president of the Whittier Ministerial Union. Every day he is busy—healing broken hearts, bringing the Word of God into homes, preaching Christ. It's all been made possible because church members believed enough in the power of the Gospel to send a home missionary into a community where he could help establish a new Lutheran congregation.

CAST YOUR BURDENS

ON A SNOWY SATURDAY AFTERNOON we drove past a Baptist church in a town in central New York State. Out in front was a little old lady industriously shoveling off the walk of the church.

Curious, I said, "Let's see what the sermon topic is for tomorrow."

On the bulletin board in large letters we saw "Cast Your Burdens on the Lord" announced as the Sunday sermon.

We looked at each other and smiled knowingly. Then my wife remarked drily, "Looks like those folks are casting their burden on that little old lady."

It might not be bad for every church to take inventory of its burdens to see upon whom they have been cast. Members of many congregations have cast them on willing people, like the little old lady shoveling the sidewalk in front of that church. —WALTER COWEN

NO ONE WOULD TRY to raise tomato plants in a dark basement. There could not be a normal growth, and he certainly would not expect to find any tomatoes. Light is essential to both growth and fruitfulness . . . The same is true in the realm of the spirit. Apart from Christ (the Light of the world) there can be neither true development nor fruit.

—From *Pictures of the Way* by HAROLD FLOREEN

We Learned to Tithe

By GEORGE B. McCREARY

The family agreed that Christian living should be honest and that it ought to bring some real joy to the giver

ALL THE MEMBERS of our family are tithers. We do not consider tithing a duty, but an opportunity. We think it one of the joys of being a Christian.

Our oldest daughter, Margaret, secured her first job after she graduated from college last June. Before receiving her first paycheck, Marg was planning how she should use her money. After thinking over the matter very carefully, she reported that she was going to give the first 10 per cent of her income to the work of the church at home and abroad. She decided that her giving would be half and half—one half for current expenses and the other half for benevolent causes beyond the parish.

We were all happy that Marg was beginning her business life as a tither. She said that she was going to save the second 10 per cent of her income, and use the remaining 80 per cent in a careful, Christian manner.

"Our religion should shine through everything that we do," she said, "and Christ's will should be done in the way we use all our possessions."

When we gathered at the supper table one evening, I asked the family what they thought about three matters that had come to my attention in regard to giving.

FIRST I TOLD THEM that I had seen an automobile being raffled off in the union depot by a group of women working for one of our hospitals.

"Is that good Lutheran practice?" Dorothy asked.

"Do you think that raffling belongs in the church of the Reformation?" I asked her in return.

"No, I don't. I think that Christians should give to support the church. I feel sure Jesus does not want His work supported by raffles, bingo, or gambling."

"ALL RIGHT, Dot, I agree with you. But suppose I gave the women one dollar for the hospital. Should we take that out of our family tithe?"

"No, sir!" exclaimed Bob. "If you gave the women a dollar for the hospital and also received a chance on the car, you were gambling. People should not gamble, and if they do, they don't know much about tithing if they take that money out of the tithe."

"I agree with Bob," said Dorothy.

"Well," I added, "if I just gave the money to the women for the hospital, and did not accept a chance on the car—how about that?"

"I'd say that you could take that out of the tithe," Bob agreed, "but I think that it would be better to send the money right to the hospital. That way you would not be encouraging raffling."

The family all agreed that we should do our giving to Christian hospitals direct, or through our own congregation.

"And when we need a new car," Tom said, "maybe we can save our money and pay for it ourselves."

The Rev. Mr. McCreary is stewardship secretary of the Northwest Synod.

THE FAMILY TALKED IT OVER
Christian causes gained their cheerful support

THEN I WENT on to case number two.

"Suppose that we decide to give Pastor Goodwin a ham for Christmas. Should we take its cost out of the tithe?"

"Sure," said Tom, "why not? It's up to the people in the congregation to provide for the pastor and his family. If you give him a ham instead of giving him the money to buy a ham, what's the difference?"

"No," argued Dorothy. "You shouldn't take the cost of the ham out of the tithe. I think that it would be nice to give Pastor Goodwin a Christmas present out of love for him and his family, but the gift, ham or no ham, should not be charged against the tithe."

"No, not out of the tithe," chimed in Marg. "Just imagine us parading to the parsonage door on Christmas Eve, and handing a nice big ham to our pastor. He would accept it graciously—but wouldn't we feel like a bunch of cheap skates if someone were to tell Pastor Goodwin 'The Smiths bought you a ham for a Christmas present, and paid for it out of their tithe.' Wouldn't Pastor Goodwin feel terrible and wouldn't we feel terrible?"

"Yes," said Bob, "I'm all for giving Pastor Goodwin a nice big ham for Christmas, but let's treat him like a member of the family, and not as a charitable object."

"WHAT SAYS THE SENATE?" I asked.

"A ham!" they exclaimed.

"Out of the tithe?"

"No, out of our hearts," they answered.

We decided that we would give two hams—one to the Goodwins, and one to the church janitor.

"That's my idea of doing it right," said Tom. "I think that the tithe is too sacred to be used in buying Christmas presents for people that we ought to give to anyway."

"My idea," explained Dot, "is that our tithing ought to be for causes that

people often overlook. I think we should give to Lutheran World Action and foreign missions. We ought to keep hunting for good causes that have a hard time in getting money to carry on their work."

"How about our colleges?" I asked.

"Yes, colleges, seminaries, home missions—the good causes that have tough going."

THEN I PROCEEDED to case number three.

We recently received tickets to attend the beautiful Christmas service that one of our colleges gives every year. We were delighted to get the tickets. Along with the tickets came a notice indicating that the college would appreciate cash donations from the people who received them. I sent a check for $10.

"How about the Christmas festival," I asked. "Should I take the $10 I sent to the college out of the tithe?"

"Were you paying for the tickets, Daddy?" Bobby asked.

"How does that affect it?" I asked.

"Well, if you were paying for the tickets, I think that we got our money's worth, and that settles the matter."

"You mean," I said, "that the $10 does not come out of the tithe?"

"Yes, sir."

"But suppose that I gave $10 to the college to help it carry on its work. Should that come out of the tithe?"

"That would be all right," said Bobby. "There you are giving money to help a good cause and you are not getting anything back for yourself."

WE KEPT ON TALKING about the use of our family tithe, and we all agreed that we should support the regular causes of the church first.

"And we ought to have the fun of hunting for the good ones that do not go around honking horns," said Tom. "We ought to have fun in giving to the Lord."

"The Lord loveth a cheerful giver," quoted Bob.

"Yes, he does," said Dot. "I think that he doesn't want us to give like people who are trying to make a bargain for themselves."

"We should give out of the joy of grateful Christian hearts," added Marg.

SCARS THAT IDENTIFY

AS A CHILD I LIKED TO SIT on my father's knee and, with my finger, trace the outline of a heavy scar on his hand. There were other scars that years of dangerous work in the mines had stamped upon him. But the big crescent-shaped scar on his left hand was mine!

"I got that the day you were born," he would say. "There had been a fall of rock and my hand was caught—"

"But it's all right," he would add as he'd rub across the blue coal dust imbedded in the scar. "You came to us that day."

Through the years that scar became a symbol of my father's sacrifice and love for me. In the anxiety and joy of having another child born into the family, he had forgotten the care and pain of his injury.

After the resurrection Jesus was identified by his scars. When the disciples gathered at Jerusalem and Thomas saw the nail prints, he exclaimed, "My Lord and my God!" We, too, know Him by His scars.

—ELIZABETH ANN DEAN

Angel and the Volley Ball

By JOHN HATHAWAY BLACKLIDGE

Revenge seemed important for the Puerto Rican lad until he realized that there was a better solution

ANGEL HERNANDEZ was worried. Now that he had stolen the volley ball he didn't know what to do with it. Papa always said that if you swiped anything the cops would come and get you. And, of course, papa wouldn't want to be bothered by cops in the house.

Angel might never even have seen the volley ball had it not been for Sammy. Sammy, who lived in the flat below his, had told him about the wonderful things which went on in the gymnasium of the church near Central Park. Angel had gone to find out for himself. He took the application card home and read it to papa and mama.

"What's this place you're going?" papa wanted to know.

"I think it's a church," answered Angel.

"They play games in a church?" protested Mr. Hernandez.

"In the gym," Angel explained. He handed his parents a leaflet with a picture of the building. It showed the cross hanging out over the street.

"O.K., Papa?" mama asked, dubiously.

PAPA HAD NOT BEEN a church-goer in Puerto Rico or since coming to the States but felt that church was all right for children. The gym was, anyhow. "All right, Mama," he said.

So, for Angel, began a world of wonders. School could now more easily be endured. For after school there was volley ball in the gym.

One day while Angel was enjoying himself there, Harry, the gym worker, pointed out a man sitting on a bench. "That's the Reverend Arndst," said Harry. "He's the English minister here. Like to meet him?"

"O.K.," said Angel.

"Hello, Mr. Arndst," Harry called out. "Something to say to the players?"

"How do you fellows like the new net?" asked the pastor pleasantly.

"It's swell," said Arnold.

"Glad you like it. Come and have a game any time."

DURING THESE happy weeks Angel learned that some of the fellows "belonged" to the church. Some attended Sunday school as well. The minister himself taught them. Sometimes Angel heard them talking about the lesson. Apparently, Mr. Arndst was always discussing what he called *right* and *wrong*. Once, Arnold had spoken up. "Mr. Arndst says it's wrong to take anything from another kid, even if he doesn't see you, or even if he doesn't like you. But if you do take it, bring it back before it is too late, and ask to be pardoned."

Angel heard this contribution to the realm of ethics. "Uh-huh," he assented, vaguely.

Angel's world was marred by only one unpleasantness. So many Spanish-speaking families had now moved into the city that Harlem's earlier settlers resented their presence. Newspaper accounts that still others were coming by ship and plane, mostly from Puerto Rico,

added to the apprehension. Animosity developed between the two peoples. American they both were, but different too. And this difference, of language and culture, took on graver significance in a city where housing was at a premium.

A TRICKLE OF THIS ill will could be noticed even in the church. The two pastors, English and Spanish, did much to achieve a friendly spirit between the church's two departments. Yet, the English-speaking members, still the majority, knew the continued invasion of Latin-Americans would soon leave them only a remnant. *"Spicks,"* they would say in contempt.

"Spicks" was the word which Angel often heard on the street, in the schoolroom, and, one day, in the church gym itself.

It happened this way. The instant Miss Rubin dismissed the class Angel raced to the church. Others began filing into the gym. Harry picked Angel and Arnold to choose sides. Harry opened the cabinet and tossed out a volley ball. A beauty—brand new!

AT FIRST, the well-matched teams were close in scores. Then, Angel's team crept ahead and finally needed but one point to win.

It was Rafael's serve. His palm cracked against the ball and arched it over the net. Arnold gave it a furious punch. Sammy's two hands caught it, lifting it smoothly with just enough force so that it would fall short of the net, on the same side, toward Angel. The latter, standing at right angles to the net, timed its descent. Harry noticed that he almost fouled by touching the net. Angel's right fist lashed out and drove the ball hard over the net, straight toward the floor. It was too hot for the opponents to handle, and the game was over.

Then Angel heard it. Arnold, furious at losing, hissed *"Spicks!* You always cheat." And he turned and rushed from the gym.

ANGEL STARED at Arnold's retreating back, stunned. For a wild second he thought of hurling himself down the stairs, overtaking Arnold, pounding him, choking him, punishing him in every way he could for this insult. Arnold, who represented the oppressive English majority which charged high rents for tiny apartments. Arnold, whose father, he had heard, "ran the church." Why, maybe even *owned* the church. And the gym. And the volley ball.

Angel steadied himself. A plan for revenge flashed through his mind. He would steal the volley ball!

He couldn't take it while his teammates were still milling around. He slipped into the locker room and peered cautiously around the towel bin until the last of the gang had left.

ANGEL DARTED OUT of the locker room to the cabinet, opened it, seized the ball. He sped back into the locker room. Now, a window. He strained at it. It creaked up an inch, two more, a dozen. Below, at the front of the church yard, Angel saw the last of his gang, Sammy and Rafael, pull the iron gate shut behind them. Now! He leaned out as far as he could until he saw directly beneath him the rubbish can, partly filled. He held his breath, took careful aim, and dropped the ball. It plunked into the can, out of sight.

Angel left the locker room and scuffed across the gym floor. Let Harry bawl him out for that! He pushed open the swinging door. Harry was at the desk.

" 'Night," said Harry.

" 'Night."

Down the stairs, out the door, and to

the rubbish can he ran. Angel bent over and seized the ball. He rolled it nonchalantly under his arm and moved away from the building.

ANGEL SAT in the darkening hallway. He clutched the ball. And he was worried. Was he really getting back at Arnold, and the church, and all the rest who called his people *"Spicks"?* Yet another nagging discomfort strangely claimed him. What was it that Arnold had said? "Mr. Arndst says it's wrong to take anything from another kid, even if he doesn't see you, or even if he doesn't like you. But if you do take it, bring it back before it is too late, and ask to be pardoned."

What if he should take the volley ball back? The very idea made him suck in his breath and crouch possessively over it. Yet, *if* he did? What would Mr. Arndst do? And Harry?

Angel scrambled to his feet. He went down the stairs and out the door, toward the church. Out in front, standing under the cross which hung over the sidewalk, his legs buckled a little and his throat felt dry and big. Giving the ball one more possessive squeeze, he pushed open the iron gate, opened the outside door, and tiptoed up the stairs.

THE SOUND of the creaking steps brought Harry to his feet. There, standing in the doorway and trying to fade into the gloom, was Angel. "I brought it back." His voice pleaded for mercy.

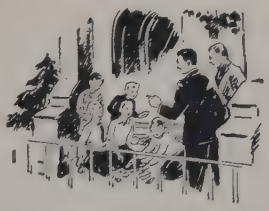
"I don't get it," said Harry.

"It started when we were playing." Angel choked over a lump in his throat. "Our side won, you know. But it was a close game and if I hadn't smacked the ball so Arnold couldn't get it back over the net we might not have won at all and then Arnold called us 'Spicks,' . . ." and Angel began to snuffle.

"Take it easy," advised Harry.

"And so I took the ball," Angel continued. "To get even with Arnold. I took it home with me and nobody saw me. But then I got to thinking."

"Got to thinking?"



"Yes," said Angel, between swallows. "I've been coming here to the gym for quite a while. I never go to the church or what you call Sunday school, but Arnold told me what the pastor said about not taking things. But if you did, then bring it back before it is too late, and ask to be pardoned. And I just couldn't get that out of my head. So I brought it back. What are you going to do?"

HARRY FELT the need to fix his eyes on the ruddy exit light at the far end of the gym. The light seemed to blur as he looked at it. He brushed his hand across his eyes and swung his glance back to the youth.

"Angel," said Harry, "be sure to get here right after school tomorrow. I'll see that Arnold's here. Do you think your team could beat his again?"

Angel's legs didn't feel like rubber any more and that lump in his throat melted away. "Sure," he gulped.

ONE COOL JUDGMENT is worth a thousand hasty counsels. The thing to do is to supply light and not heat. —WOODROW WILSON

The Cross Is Real

By RUBY LORNELL

Theories about the atonement provide some pictures to help us understand what happened on Calvary

WHEN WE TALK about God, we have to picture him in terms of something we already know. We have to "explain" him to ourselves with a word-picture, even though we know while we're doing it that he really *isn't* like anything else that we know.

During this season that we call Lent, for example, we find it especially important to look at some of those pictures. Something tremendous happened in the world on that momentous Friday. It was different from anything that has ever happened before or anything that has happened since.

Because it was so different, we have to try to compare it with some happenings that we know and understand. But of course when we do that, we must be very careful to remember that we're always saying, "It was *like* this and that." We must remember all the time that we're just drawing pictures of what happened.

THAT PICTURE of the old gnarled oak above the mantle is lovely. But if I should ever get the idea that that *is* an oak tree, if I should try to have a picnic under its branches, or cut it down for firewood, or build a house with it, then the neighbors would quietly but firmly send me to live in an institution with other people who are confusing pictures with reality.

The pictures that we draw about what happened on that hill on Good Friday are very helpful. Theologians call those pictures "theories"—"theories of the Atonement." Different artists (or theologians) have drawn different pictures of what happened. The background and living conditions of some people seem to make it possible for them to understand one picture well, while their Christian brothers and sisters five centuries and two continents away may be able to understand another picture better.

ONE OF THE earliest pictures of Jesus on the cross pictured him as being *like* an animal sacrificed to God. "Lamb of God" they called him. It's not hard to see why those early Christians of Jewish background should find that picture helpful. They had been brought up on the smell of burning animal flesh sacrificed at the altar to the living, righteous God. It was filled with a deep significance.

But most of us have never even considered the possibility of sacrificing an animal to God. We still keep the picture and often refer to Jesus as the Spotless Lamb, but I'm afraid it isn't a picture that stirs our thinking or our imagination very deeply. It doesn't have the meaning for us that it had for John the Baptist when he cried from the depths of his soul: "Behold the Lamb of God that taketh away the sin of the world." We don't have the necessary background.

Some time later, a second picture became widely used—a picture of Jesus' death being like a price paid to the devil to buy our souls from him. I've heard a lot of people say they don't get much

elp from that picture, maybe because hey now can't see the devil very clearly. Or maybe they don't see how a certain mount of suffering on Jesus' part could uy him off. But there are some excellent ones in that picture that shouldn't be nissed, whether we understand the whole icture or not. It's that dark, ominous one that shows us that our souls are in he power of evil *unless God sets them ree.* It isn't a cheap bargain-counter rice for our freedom—it's the cost-iest price ever paid for anything in this world.

THEN THERE'S the picture of Calvary hat shows God as a Judge, with the Son aying the fine—not to the devil this time, ut to God, who in perfect righteousness must have the price of our sin paid in ull. Jesus is taking the sentence for us. He's paying the debt that we owe.

There's another theory that shows the Crucifixion as a cosmic drama—a struggle to the death—between good and evil, between God and the devil. Others are somewhat more complex. But they all start with the basic belief that Jesus who was crucified was a God-man, a child of God in a totally different sense than we are, a begotten Son; but still he was a true man, like we are.

There is another set of theories, too, but they cluster around a different central idea, the idea that Jesus was not really qualitatively different from us, only better. It's not much use for me to look at those pictures very long, because I don't accept their starting point.

THERE HAVE BEEN, and still are, some heated arguments about these pictures. Some of the arguing has been beneficial. Even today some twentieth-century Christians are scoffing at certain pictures. Many of them we may accept as perfectly sound theology. But people like me who aren't theologians and therefore not equipped to pass final word on the correctness of their theology, don't think in terms of accepting or rejecting the pictures. It's simply that some help us to see reality, and some of them don't. Some may leave us as confused as the Eternal Mystery they're trying to explain.

It's bad when we get so enamored with the picture *we've* drawn that we mistake it for reality. Then we have reached a pathetic state of self-delusion.

There wasn't any law court on Golgotha—there was Jesus on the cross. There weren't any bills marked paid, or yearling lambs burned, or stages with curtains. There was the Son of God on the cross.

So it seems to me good to look at the pictures as carefully and intelligently as we can. But when we kneel to pray, it might be well to thank God that he brought us back to himself through the cross. *That much we know.* The rest is only a picture.

WE MUST PRODUCE more books (on theology) which make the major answers understandable in language free from professional jargon, and we must hand them to seekers as our ancestors handed out tracts.
—ELTON TRUEBLOOD in *Your Other Vocation* (Harper)

FIVE MAKE A FAMILY

IGNORANCE IS NOT BLISS

MY LAST WAKING thought was not a particularly holy one. I was just glad all the way down to the tips of my toes that this one night there was no need to set the alarm clock. Dan's day off doesn't often fall on Saturday, so I always appreciate having a morning when no one must be hurried off to work or to school. I pulled sleep around me like a soft woolly blanket and was gone.

When I opened my eyes again, sunshine was streaming in the eastern window. In the doorway stood Susie regarding me wistfully. I tried to close my eyes quickly but she had seen me blink. With a soft pounce, she snuggled down beside me.

"Don't wake father," I whispered, "this is his day to sleep."

Susie giggled and a voice at my back said, "Boo!"

I LOOKED AROUND into Dan's laughing eyes. "Susie and I thought you were going to sleep all day, didn't we, kitten?"

"My goodness! Look at the time! I haven't slept like this for years. Where are Karen and Pete?"

"Karen's still asleep and Pete is working on his erector set." Susie seemed to have the family well sorted out. I remember from my own childhood how long the hours seem when you are waiting for the household to wake. The fact that she had waited, instead of barging in and jolting me out of sleep, shows she's growing up. "Looks as though I'd better be thinking about breakfast." I slipped out quickly, by way of reward.

"Oh, Pete and I have had a good breal fast," Susie said. She began checking c on her fingers, "Orange juice—I wipe up what Pete spilled when the juic slipped—and toast and jam, and cere with ice cream!"

"Ice cream? There was no ice crea in the refrigerator, was there?"

"No," she chortled, "it was on top the milk!"

"You mean it's cold enough to freez the milk today? Why it looks like sprin out there."

"It may look like it," said Dan, "but I hadn't closed the window about fou o'clock, your nose would be an icicle b this time!"

"How deceitful! That blue, blue sk makes me think I'm hearing robins."

The word "robins" was a mistake. reminded Susie that she has learned very squeaky version of the robin whistle from a record of bird calls he teacher plays for the class in kinde garten.

I reached for my slippers. "I'm ge ting up," I explained when Susie pro tested. "I don't want that robin to b ashamed of such a sleepy-head."

DAN AND I lingered a bit longer tha usual over breakfast. Karen had put i her appearance before we finished. A in all, the day had quite a holiday feelin

"Still want me to take Pete to get shoe before tomorrow?" Dan asked as I ca ried the dishes to the sink.

"I need some too," Karen put in.

Dan looked in his wallet in half-jokin

alf-real dismay. "Can do, I guess."

"I want new shoes, too," said Susie.

"What a copy-cat," I laughed. "Yours re perfectly good."

AFTER A CERTAIN amount of coaxing, ie car decided to start. Dan swooped ut of the drive with Karen and Pete. usie, whom Dan had refused to take be-ause they might have to walk home, ooked after them from the yard. The ail of blue smoke was very impressive.

I was ironing the girls' Sunday dresses hen Joyce Matthews rang the bell.

"Come on in and watch me slave," I nvited. "I vowed this week I'd not be hasing myself, but here I am at it."

"I won't stay long because I'll have to ave Joy-joy outside with Susie. They'll e all right, won't they?"

"Susie won't go away because I told er we'd make some cookies when I was hrough ironing."

JOYCE PERCHED on the kitchen stool, ooking one foot on a rung. "I don't now why I'm less afraid to let you know ow dumb I am than I am with Eloise nd your pastor, but I want to know some hings."

"Maybe I won't know the answers, but re away."

"Well, you see, I never went to church r Sunday school. My parents did when hey were young and they felt what they ad learned was old-fashioned. All I ver heard about it at home was poking un. Well, since I've been living here nd know how much the church means o you and a lot of the other people I've et, I've been coming more and more o think there must be something to it. hen Eloise came right out and told me here was no use pretending to be cul-ured when I don't know anything about he church or the Bible and she prac-cally dared me to come to the service with her last week."

"So her daring did more than my inviting?"

"Maybe your inviting made me ready to take her dare. Anyhow, I was terribly impressed. There was a lot of it was just Greek to me, but there was a feeling there I wanted to know more about."

"I heard you tell the pastor you'd attend his class. Did you go?"

"Eloise saw to that, believe me! But, Connie, I don't know any more now than I did before! He took it for granted we knew a lot of things I don't know anything about. I need to start from the beginning, just like a child, and he takes it for granted I just need a little polishing up to be ready to join the church. I don't know if I want to join or not! Because I don't know enough about it!"

"Well, for pity's sake, why didn't you tell him?"

"Connie, if you laugh at me I'll kill you! But the truth is I was embarrassed to tell him. He seems so nice and so sincere, but I was just shy about speaking up. Especially when everyone else seemed to know what he meant."

IN SPITE of her threat, we laughed together. "Well, I suppose you'd better begin at the beginning. Why not try reading the Gospel of Luke?"

"There you go, too! What, if I may ask, is the Gospel of Luke? The Bible?"

The back door burst open with a crash. "Mommy, Mommy!" shrieked Joy-joy, flinging herself on Joyce.

"Bad! Bad!" yelled Susie. "Eating ice out of the birdbath! She's bad!"

"Here, darling, give me the ice. It will make you sick," said Joyce. Then to Susie, "Not bad, just doesn't know." Over the children's heads she smiled at me. "Mother and child seem to be displaying their ignorance."

Personal Problem Clinic

Pardon?

QUESTION: I have a relative in a distant city who was divorced because he had committed adultery. Since then he has remarried, but he and his new mate are both worried about the situation.

If they go to their pastor and confess their sin, truly repent, and promise to be faithful to each other and to God, do you think God will forgive them? Will they have a chance to inherit eternal life, or will God forever hold their sin against them, so that they can never inherit eternal salvation, no matter how faithfully they serve him for the rest of their lives?

REPLY: Any case of divorce is regrettable, including those involving adultery. You need only turn to Matthew 5:31-32 to find the Christian viewpoint on such breakups and remarriages. Looking backward, one may say the guilty person should have repented before his marriage was broken up and should have started going straight then. That, of course, is water under the bridge—we cannot bring time back.

Now that the divorce has taken place and there has been a remarriage, it is in order to go to the pastor and before God. While I know of no parallel case in Scripture, the actions and statements of Jesus which portray and give assurance of God's love, mercy, and pardon, make it clear that he will forgive erring persons if they are truly penitent, in faith ask his forgiveness, and resolve, with his help, to be faithful to him and to one another throughout life.

Retail business?

QUESTION: We are members of the Lutheran church which teaches the word of God in all its purity and truth. We read, study, and teach our Bibles, adding nothing and taking nothing away. Now Jesus said (and it is recorded in all four gospels), "My house is a house of prayer."

How long must we tolerate the makir of our Christian church into a retail bus ness? Our church has an annual picnic raise funds. Our organizations (WMS ar Luther League) have occasional bake sale bazaars, and suppers to raise funds. The affairs are held in the basement, and son people argue that the basement is not th church. What do you think? I think the is something wrong when a Christian co gregation resorts to tricky means (lik bingo) to raise funds. Such methods belitt the cause of Christ.

When will we learn that the offerin plate is the Scriptural way? It worries m that our Lutheran church has to use suga coated ways to raise money. Am I wrong

REPLY: You are right—very righ Direct gifts are the Scriptural way—ar the practical method. Church membe who favor commercial methods of fun raising fool themselves. They create fo themselves and others a great deal of tu moil and lost motion, and often enoug disputes and hurt feelings.

Someone has remarked, "The ma difficulty about living the Christian li arises from trying to half live it." It high time for our church people to re ognize the Scriptural way as the rig one, and eliminate all the false action c commercialism.

Whether the basement is the churc or not, it is the method which is at fau The term you apply to a part of th building makes no difference.

Unfortunately, after congregations hav abolished unworthy methods and have g well started in the right way, the questio is sometimes reopened and argued b persons lately come from congregatio where commercialism is condoned. S we need not only to clean house, but i form all newcomers before they uni with the congregation that we follow th Scriptural principles of stewardship.

—EARL S. RUDISILL

Analysis of Our Age

The Presence of the Kingdom. By Jaques Ellul. Translated by Olive Wyon. Westminster. 53 pages. $2.50.

Dr. Ellul is professor of law at Bordeaux and professor of social history at the Institute f Religious Studies. He presents a penetrating and convincing analysis of the present age. his age is characterized by an incapacity for revolution in the deeper framework of life. ll present attempts are superficial, based on worldly values and using as a method the renzied search for means.

Another characteristic is lack of awareess. Man lives in a kaleidoscopic projecon of the shadows of reality upon which certain coherence is imposed by an exanatory myth. The lack of awareness is ntensified by the irresistible power over the asses of the mechanical means of comunication which can present only the exrnal aspects of facts and only of those cts adaptable to these media. Our civiliation is characterized by "technics," an strument of efficiency in some areas but ne which tends to limit and control the tellect which created it. Lack of awareess and enslavement of the intelligence sult in the absence of communication.

The achievement of awareness implies ree consequences. The first is the redisovery of the meaning of neighbor and of a nguage which will help men to underand one another. "If we do not invent is language all our preaching of love canot be understood by men." The second is e rediscovery of "the Event," the incarnaon. The third is, "to discover the limits f the Holy, to go as far as we can in the se of the intellect, but to stop willingly hen we are in danger of invading the here of the Holy . . ."

"The Word of God no longer penetrates nto the reality of human life." We seem o be confronted by a blank wall "against hich at present the Gospel is battering in ain." It is not enough to have confidence the "efficacy of the Word of God" abracted from the living, contemporary situaon which prevents men from understandg the Word. The Bible always shows us God laying hold of man in his practical situation, enabling him to act with the means of his own time, in the midst of the problems of his own way. We cannot use the methods of Irenaeus or Calvin. We cannot think of contemporary problems in the terms of Augustine or Luther. We must live with our contemporaries, suffer, sympathize and identify ourselves with them.

In order to effect this contact with contemporary life and to prepare the way for the preaching of the Gospel a revolution is necessary. Christianity alone has the inexhaustible power whereby to effect it. In Christianity alone are the end and means identical in Christ and his Kingdom. Christianity alone can attack the bases of a civilization whose efforts tend solely toward transforming men into "swine" who can no longer receive the divine "pearls." Only the church can effect the difficult task of placing men in the economic, intellectual, psychological, and physical situation in which they can actually hear the Gospel. Only the church can devise a new form of communication within the personal and living plane.

All this is but the establishment of a spiritual "style of life," a work of the Spirit manifested both collectively and individually as each Christian expresses his faith in every phase of life and corporately in the practice of fellowship in the parish and in the ecumenical movement.

The author's position is an encouraging modification of European crisis theology. He issues a challenge which cannot be denied, especially by Lutherans upon whom the demand is made to teach again the his-

torical and empirical doctrine of the Word in a world pleading for the Word but unable to hear. M. L. STIREWALT, JR.

Lenoir Rhyne College

Job's Problems and Ours

The Problem of Evil: Christian Concepts and the Book of Job. By Albion Roy King. Ronald Press. 221 pages. $3.50.

This book represents a twofold interest. The one is biblical, the other philosophical. The author is professor of ethics and religion at Cornell College, Iowa. In his preface he says, "It is my hope that this book will help others, troubled by the endless paradoxes and the shifting values of our contemporary life, to understand the essential nature of evil and to transcend it."

The book of Job is one of the profoundest in all literature. Something like 2,500 years of human struggle and reflection have intervened between it and the modern reader. Dr. King has attempted two difficult things —to draw out the inner thought of this Hebrew classic, and to give some account of the history of Christian and other religious thought on the problem of evil down to the present time.

The first aim, that of exposition, is well carried out in the first four chapters and in chapters six, seven, nine, and eleven. The second aim is followed in chapter five, entitled, "The Christian Devil"; chapter eight, "The Pragmatic Importance of Survival"; and chapter ten, "Suffering as Discipline." Relevant modern literature is quoted throughout.

The author offers no easy solutions for the questions which he raises. His treatment of Scripture is reverent and his personal creed is positive. He finds in philosophy no solution of the problem of evil, although he is a philosopher by profession. The only possible solution which he sees is through religious experience, in reliance upon Jesus Christ as atoning Saviour, and through conversion toward the God before whom Job humbled himself in personal encounter (Job, chapter 42). To Job in his doubts and to the Christian believer in his spiritual striving there comes a revelati *beyond reason* which "cannot be dissolv into mere subjective emotion." Perhaps t finest chapter in the book is the last, Job's religious experience, entitled "Hears and Experience."

All Bible quotations are from the R vised Standard Version. The book has go indexes. The author's specific Christi standpoint is a challenge to the agnos and the "would be" intellectual. Reade who have had some philosophical traini will find this volume both stimulating a profitable. WILLIAM H. COOPER

Minneapolis, Minn.

Book Brevities

Builders of the Quaker Road. By Caroli N. Jacob. Regnery. 233 pages. $3.50.

Brief but well-written biographies of mc than a score of Quaker men and wom make up this compact and easy-to-read bo by a long-time member of the faculty Westtown School.

Mrs. Jacob has assembled a gallery Quaker heroes and heroines from Geor Fox, the inspired shoemaker, to Ruf Jones, great teacher and tireless huma itarian, and has skillfully blended the stori of their lives into an absorbing chronic Each biography is complete in itself; tak together they give a significant continui to the history of the Quaker movement.

The author has included, beside Fox a Rufus Jones, such outstanding stalwarts the faith as Israel Pemberton, John Woo man, Elizabeth Fry and Lucretia Mott.

GEORGE H. STRALEY

Talks to Boys

The Little Jetts Youth Talks. By Wade Smith. W. A. Wilde. 192 pages. $2.

In conversational style, these 50 Bibl centered talks for young people are design to catch and hold attention. They're aim at character-building and would be suitab for almost any Sunday school class or you group. "Say, fellows" is the usual salutati at the beginning. Though the approach breezy, the content is rather solid. A. P.

OVERSEAS

DENMARK.—A 10-DAY WORKSHOP FOR church workers interested in the production and use of religious film is planned in Copenhagen early in the spring. The first Nordic undertaking of its kind, this workshop has enrolled 24 persons, each of whom will be given the opportunity to produce a strip of 200 feet of film based on a self-chosen theme. Strips will then be critically examined by the group. Religious film interests of the four Nordic countries are correlating their efforts in the enterprise.

AUSTRIA, PREDOMINANTLY Roman Catholic, has a great shortage of evangelical pastors. Dr. Gerhard May, Evangelical bishop in Vienna, recently appealed for Danish pastors to serve congregations in his charge. The ecumenical council has published the request in the hope at least three Danish pastors will volunteer to serve in the Austrian church.

"Armenians must not be forgotten" is the resolve of the Women's Mission Workers, a supporting agency for work begun and carried on devotedly and successfully by Karen Jeppe. Among other activities, the work at the *Fuglereden* (birds' nest), a home for 200 children, is greatly dependent on support from friends in Denmark. Sunday, Nov. 15, has been designated as "gift day for Armenia's needy." It is hoped that people will sponsor one or more of the children in this home, the cost of which would be 1,000 crowns for each child.

DANISH THEOLOGIANS have been honored and entrusted with positions of leadership in the Lutheran World Federation. The Rev. Westergaard Madsen has been appointed chairman of the Commission for Social and Welfare Services, one of the six commissions created at the recent assembly in Hannover. The Rev. Paul Hartling, seminary president, is also a member of a commission. Prof. Regin Prenter, D.Th., is chairman of the special commission on theological research.

"ARE WE LOCKED in and locked up here on earth?" is a timely question raised by M. Toft Jacobsen. "The world has become small; a few hours of travel takes one to other continents. As people we have the dominion of the earth, though we cannot agree as to who shall exercise lordship. We have made promises, one nation to the other, one group to the other, hoping to build a paradise on earth, but we have not kept the promises.

"Earth has become a vale of woes, where millions of people cry out in despair, where people walk about with no place to go. A sense of being locked in and locked up is coming over us. We feel helplessly thrown into the witch's boiling cauldron, seething with arrogance, egotism and hatred. Indeed, we are afraid that some day our good old earth will be blasted asunder," argues Mr. Jacobsen.

"Why should we be afraid? Have we done something we should not have done?" he queries. "Yes, we have eaten of the forbidden tree. God has been overruled. The result is godlessness, a vacuum in human hearts. People have forgotten that as soon as they deny God obedience and loyalty, they are the devil's slaves.

"What shall we do? Are we hopelessly incarcerated on earth? Is there no possibility of escape, of breaking the stranglehold of fate, of bursting through the darkness of despair into the light?" he asks, and finds the answer in the goodness, grace and power of God and the promise given to the earnest seeker and the sincere petitioner.

—CHRISTIAN PRESS BUREAU

DP CONSOLE. Organist Ge
Monson sits at console
First English Church (Decat
Ill.). Console was built fr
60-year-old church pews
in use anymore by Ha
Kriisa, DP befriended by c
gregation several years a
A master craftsman, M
Kriisa is currently at w
building an organ containi
45 sets of pipes

CAMPUS

MIDLAND College alumni, under the direction of Glen Lundstrom, superintendent of schools in Blair, Nebr., are currently raising $8,000 to help provide funds for the new library.

THIEL College students recently heard an address by Dr. S. E. Gerard Priestly, British authority on international and human relations, historian, lecturer and world traveler. Dr. Priestly serves as chairman of the speakers' research bureau committee of the United Nations.

NORTHWESTERN University's (Evanston, Ill.) tenth annual student-sponsored Campus Conference on Religion was highlighted by an address by Dr. Joseph Sittler, professor of theology at Chicago Seminary.

WEST VIRGINIA:

Schillinger Closes Ten-Year Pastorate

FAIRMONT—With the celebration of the Holy Communion Feb. 1, Dr. George W. Schillinger concluded a 10-year pastorate at Trinity Church, Charleston, to accept a call to Trinity Church, Wheeling. Coming to West Virginia from the mission field in Japan as World War II b gan, Dr. Schillinger, while at Charlesto served a three-year term as synod pre dent, led the movement to establish synodical youth camp for young peop and was largely responsible for the ope ing of mission work in nearby St. Alba

DIRECTOR WILLIAM E. CARLSON a nounces the dates of June 14-27 as tho for Camp Luther when boys and girls fro the fifth grade to the eleventh from syno churches will study the Christian faith the Webster County 4-H campsite.

In the little town of Newburg thirty-fi Lutherans bought the former Method Protestant building and placed Lutheran a pointments within under the guidance the Rev. E. F. K. Roof who was then servi as pastor and with the help of sister co gregations.

Several of our younger men are helpi to bridge the gap until regular pastors c take over vacant parishes. THE REV. ROBE E. CASSELL, in addition to his work at We ernport, is supplying the three churches the Bittinger parish, and the REV. DONA R. GALLION adds to his duties at Red Hou the supply of the Aurora parish.

ON JUNE 7 Gettysburg College will hon the Rev. W. Roy Hashinger, pastor of S Paul's Church, Morgantown, by granti him the degree of doctor of divinity.

GRACE CHURCH, Fairmont, purchased th

WEST VIRGINIA . . .

month the lot and dwelling immediately adjoining the rear of its present location. The men of the congregation plan to convert the dwelling into a parish house in order to make room for needed expansion of the church school.

HAROLD L. HANN

VIRGINIA:

Children of the Church Contribute Over $18,600 To Work of ULC Boards, Agencies

ROANOKE—Isaiah's statement that "a little child shall lead them" was proven in dramatic fashion at the ULCA Children of the Church dedication service held at Christ Church, Roanoke, Feb. 1. The youngsters were asked to raise $16,000 for the work of ULCA boards and agencies in 1952. At the dedication they gave $18,647.49.

Dr. S. White Rhyne, executive secretary of the Board of Parish Education, pointed out to the 350 adults and children present, that if congregations would do as well on regular benevolence as the Children of the Church did with their 1952 goal, the church would never have any financial worries.

Dr. Rhyne was the chief speaker at the service. He emphasized two words, "my" and "our." "We must learn to move from 'my' to 'our,'" he said. He pointed out that in the Lord's Prayer we say, "our daily bread," and that we should desire for all people those things necessary for a good life. He underlined the fact that when we say "our" we also include ourselves, for "right in the middle of our is 'u.'"

Sister Lucille Lyerly, Christ Church deaconess, and Catharine Juram, the Board of Parish Education's secretary for children's work, planned the program. Sister Lucille told briefly what each board was going to do with its money. Then a child, holding a book illustrating the need, presented a check to Dr. Rhyne, who in turn presented the check to a board representative present.

THE BOARD OF FOREIGN MISSIONS got $3,565.90. This was presented to the Rev. John L. Yost, Jr., board secretary. The money will be utilized for building a camp for poor children in South America.

The sum of $3,565.90 was given the BOARD OF AMERICAN MISSIONS. Dr. R. H. Gerberding, the board's executive secretary, acknowledged the check, which will be used to provide a dentist and dental equipment at the Mountain Mission, Konnarock, Va.

Dr. Gould Wickey, executive secretary of the BOARD OF EDUCATION was presented $1,421.69 to be used by his board for scholarships for South American and other students.

The BOARD OF SOCIAL MISSIONS got

INSTALLED pastor of Boise, Idaho's, Redeemer Church recently was the Rev. H. Edward Hamme (center). Participating were: Chaplain (ALC) Karl Ufer, Pacific Synod President Lawrence Steinhoff, the Rev. Elmore Carlson (Augustana), and the Rev. Homer Berner, organizing board missionary

The Book
You've Been Waiting For . . .

Up-to-Date
Information about the Lutheran
Churches of the World

The Lutheran Churches of the World

A volume giving essential information on the status of the Lutheran churches in the world. Presents the life and work of older and younger churches, folk churches, free churches, and minority churches.

This book is a successor to Lutheran World Almanacs published from 1921 to 1937 by the National Lutheran Council in the U.S.A., and "The Lutheran Churches of the World" published in 1929 by the Lutheran World Convention. The Lutheran Churches of the World is an official publication of the Lutheran World Federation.

Text includes a list of all the churches of the Lutheran World Federation.

$2.25

ORDER FROM:

THE UNITED LUTHERAN PUBLICATION HOUSE

1228 Spruce Street, Philadelphia 7, Pa.
Chicago 11, Ill. Pittsburgh 22, Pa. Columbia 1, S.C.
Baltimore 1, Md. Los Angeles 5, Calif.
New York 7, N.Y. Kitchener, Ontario, Canada

VA., ROANOKE . . .

$1,421.69 to assist in its work of helpin minority and underprivileged children. Re ceiving the gift for the board was Dr. C Franklin Koch, its executive secretary.

Dr. T. L. Cline, executive secretary o the BOARD OF PENSIONS, acknowledge $1,421.69 given to his board. The mone will be used to provide Christmas cheer fo the more than 100 children who are de pendents of the board.

Sister Mildred Winter, executive secre tary of the BOARD OF DEACONESS WORK told the children that the check of $1,421.6 was more than her board expected. It wil provide for three deaconesses to work i crowded areas, rather than two, as originall planned for.

Dr. Stewart Herman received $2,497.1 to be used in refugee work by the NA TIONAL LUTHERAN COUNCIL. Dr. Herman i executive secretary of the Division of Lu theran Co-operation in Latin America o the NLC.

Miss Catharine Juram acknowledge $1,331.80 given to the BOARD OF PARISH EDUCATION and $2,000 given to the CHILDRE OF THE CHURCH to provide for a more ag gressive children's program and better ma terials.

Music was provided by the children' choir of Christ Church, directed by Mrs John Shannon with J. W. Brockman at the organ. Participating were Dr. J. Luther Mauney, Virginia Synod president; the Rev Albert J. Shumate, chairman of the synod's Board of Parish Education; and the Rev Frank K. Efird, pastor of Christ Church.

Those present were impressed with the work being done by the boards and agencies of the church and with the way the children seemed to grasp the meaning and impor tance of their gifts. There were more adults present in the congregation than children. The liberal education provided in the pro gram on the work of the boards will un questionably do a great deal to increase the interest of adults in the wider work of the church, it is believed.

FRANK K. EFIRD

VIRGINIA:

Parsonage Life, It's Wonderful!

RICHMOND—The ministry has its occupational hazards. They are multiplied for Yankee preachers who come south. Take Pastor Robert Sala as Exhibit A for that.

Pastor Sala started his southern ministry at Oak Ridge, Tennessee, famed home of the atomic bomb. That can be dangerous. Now he is in Richmond, Virginia, as pastor of Epiphany mission. *He is not in the country around Richmond*—but in Richmond, the capital city of Virginia, the seat of culture of this ancient commonwealth, the show window of our southern civilization.

But when it comes to hazards, Oak Ridge can't hold a candle to Richmond.

It all started in the parsonage, located on the top floor of the mission bought by the congregation. And it began in the middle of the night.

Lights were off, all was quiet. The pastor and his wife were ready for sleep when all of a sudden, over their heads, there was a loud and most peculiar noise. No mouse ever sounded like that, the pastor was sure . . . It was too large for a squirrel. There was a rattle, a shuffle, the almost human treading of feet, then quiet. They wondered about it, but finally fell to sleep. Next morning at breakfast they figured it must have been a bad dream.

Then one evening . . . they were entertaining a man and his wife (prospective members) at the parsonage. Coffee was good, conversation even better. Then came that inevitable lull, and with the lull, that dreaded noise again, rattling, shuffling, walking. The lady visitor's face froze in terror.

"What was that?" she asked with trembling voice.

Pastor Sala and his good wife shook their heads, smiled weakly. They didn't know.

The lady looked persuasively at her husband. "Perhaps we had better go now," she said, with a faint but strained smile. Pastor Sala showed them to the door. His lips were not set in a smile. Firm determination was written there. No seminary course covered the situation, but he would find the answer if it killed him.

The next day he went to town and bought a trap. Not an elephant trap, but it was big enough. Carefully he set it in the attic. He was loaded for b'ar.

Night came . . . time ticked slowly by

Church Schools Choose

DELONG CHAIRS *for*

COMFORT
BEAUTY
SAFETY
COLOR
SERVICE

5 Sizes—For All Age Groups Nursery to Adults

The new DeLong chairs are unequalled for beauty and durability. They will give a sparkle and lift to your Church School. Every piece scientifically designed in the use of light, beautiful woods and colorful plastic upholstery.

SERVICE Hard maple stock, few parts.
SAFETY Slanting legs, not easily tilted.
COMFORT Padded seat, shaped back.
BEAUTY Natural maple finish, colored plastic seat. Comes in red, blue, green, brown.

TABLES WITH FOLDING OR NON-FOLDING LEGS

Send for illustrations and prices

DELONG, LENSKI & DELONG

Manufacturing by DeLong Seating Co., Inc.
1505 Race Street, Philadelphia 2, Pa.

VA., RICHMOND . . .

. . . The pastor and his wife lay quietly in bed listening. All of a sudden bedlam broke loose. Facile though he is with words, Pastor Sala has not yet been able adequately to describe the commotion. Clad in his armor of pajamas, he slowly went up the steps, chin set, club held tightly, flashlight glowing.

NEW! TRU-LOC PUZZLES

For Jigsaw Puzzle Fans

$1.50 each

Sallman's Masterpieces

For Hours of Fun and Relaxation

Six hundred interlocking pieces featuring one of Sallman's masterpieces. 16 x 20 inches.

(NMW7701) Gethsemane
(NMW7706) Jesus, Friend of Children
(NMW7705) Christ at Dawn
(NMW7709) We Would See Jesus

Order from:

THE UNITED LUTHERAN PUBLICATION HOUSE

1228 Spruce Street, Philadelphia 7, Pa.

Los Angeles 5, Calif. — New York 7, N. Y.
Columbia 1, S. C. — Baltimore 1, Md.
Chicago 11, Ill. — Pittsburgh 22, Pa.
Kitchener, Ontario, Canada

CLASSIFIED

AGENTS, SALESMEN, INDIVIDUALS: Send for Money-Making Folder 253. Very valuable—no obligation. Clearsite Laboratories, Inc., 908 Forbes St., Pittsburgh 19, Pa.

WANTED

Manager of Lutheran Book Shop. Good salary plus commission. Excellent position for person experienced in saleswork or management. Write Lutheran Welfare Service, 210 Summit Street, Toledo, Ohio.

He put his light on the varmint. Could you beat it? "The thing" was grinning. Corny humor!

In the south, suh, we call 'em possums. Pastor Sala has caught three now in the same trap *without a license!* Anybody in the market for three good possum pelts?

FRANK K. EFIRD

NEBRASKA:

Pastors Told How to Help Disabled Persons

FREMONT—How ministers can best help disabled persons was explained at Elkhorn-Platte Ministerial Association recently by Robert L. Larsen, a former polio patient, now a senior at Central Seminary.

Mr. Larsen said disabled persons are likely to be emotionally disturbed, and are apt to have many doubts and questions when life falls in around them. He named three elements which must be present before pastoral counseling can be effective:

Personal crisis on the part of the patient, a good relationship between the individual and the pastor, and spiritual maturity on the part of the pastor. The latter is achieved, he said, through Bible study, prayer and being awake to life.

Larsen said a pastor should obey hospital rules, make his visits short, keep prayers and Bible readings brief, keep the patient's comfort in mind and give the patient hope and confidence.

PLANS FOR A SERIES of inspirational and instructive church services at Salem Church, Fremont, were outlined recently. Pastor Frederick D. Boldt met with Carl F. Olson and the Rev. Clifton Weihe, in charge of evangelism for the ULCA Board of Social Missions. A preaching mission is being planned the week of Sept. 27.

The Rev. Mr. Weihe has been spending several days in Fremont and the surrounding area, conferring in churches and assisting with program arrangements.

A WELCOME DINNER was held at Aller

How this new version of the Bible can change your life

Your present Bible, most likely, is the King James Version ...translated 342 years ago, and filled with expressions that are confusing to us today. Too often, therefore, it lies in your home—respected, but sadly neglected.

Now at last you can own a Bible written in living language . . . so clear and powerful you will find yourself turning to it regularly—enjoying all the help and stimulation that God's Word offers in these troubled times. It can literally change your life, bring you greater peace of mind.

This new version is an *authorized* Bible, more faithful to the earliest known manuscripts than any other version.

Newest Version Really Our Oldest

In the 342 years since the King James Version was published, dramatic discoveries of old documents have shed new light on the Scriptures. Based on these authoritative manuscripts—some more ancient than any previously known—the RSV is in a sense our *oldest* Bible. And it is far more accurate and easier to understand.

Easier to Read

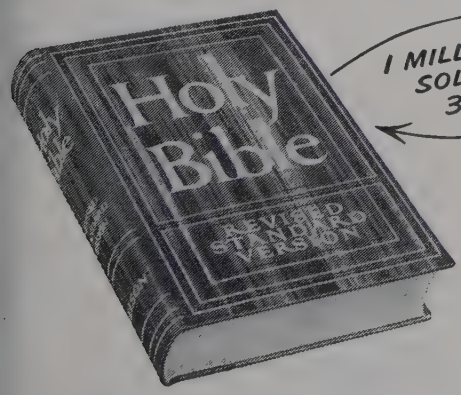
Ninety-one Bible scholars cooperated in the fourteen-year-long labor to recover the full meaning of the Bible. They preserved the timeless beauty of the King James Version, but freed the Bible from outdated expressions that make it difficult to read.

In the Revised Standard Version, direct, understandable language makes the original meaning clear.

Religious Leaders Praise It

"For everyone seeking peace of mind, victory over fear, and a solution of personal and social problems, this version will be of great practical help," says Dr. Norman Vincent Peale. Dr. Harry Emerson Fosdick counsels, "Every Christian should possess this translation."

Here is a Bible so enjoyable you'll pick it up *twice* as often. Its clear, simple language makes Bible reading a rewarding pleasure your whole family will want to share. As it strengthens your understanding of God's Word, it will bring new spiritual joy to you and your loved ones.



I MILLION SOLD IN 30 DAYS

THE PERFECT GIFT AT EASTER

What more appropriate gift could you choose at Easter than the book that tells the ever new story of Jesus in the language of today? Devout readers of the King James Version praise the richer understanding the new Revised Standard Version of the Bible brings. Clearer and easier to read, it is ideal for young people. This Easter, let it bring renewed inspiration to those you love.

Bound in handsome maroon buckram, $6.00

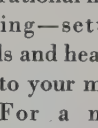
THOMAS NELSON & SONS

The Revised Standard Version of the Bible is authorized by the National Council of the Churches of Christ in the U.S.A.

How can your church advertise best

An outside bulletin board will advertise your church, but Schulmerich "Carillonic Bells" will do it much more effectively. Their clear bell tones provide inspirational music for all within hearing—setting a mood in minds and hearts, a mood receptive to your message.

For a moderate price, "Carillonic Bells" provide music that successfully advertises your church *in every part* of the community. No church tower is required. Write for further details.



SCHULMERICH
CARILLONS, INC.
27137 Carillon Hill
Sellersville, Penna.

Carillonic Bells

"Carillonic Bells" is a trademark for products of Schulmerich Electronics, Inc.

NEBRASKA . . .

Church for the Rev. M. B. Simon, who came from Broadwater to take over the pastorate left vacant when the Rev. F. L. Cress went to Walton.

THE REV. W. C. HEIDENREICH, pastor at Oshkosh and Lewellen, will retire from the active ministry March 1.

CHURCH COUNCILMEN, officers of church auxiliaries at St. Luke's Church, Emerson, attended the Visitation Evangelism Workshop Feb. 1 at St. Paul's Church, Emerson.

A VALENTINE'S DAY cookie shower for the aged and children of Tabitha Home, Lincoln, was held by St. Luke's Church of Omaha.

THE HISTORY of the Bible was given by Roy Wingate, student supply pastor of the Ames Church and senior at Central Seminary, at a meeting of the Fleur-de-Lis Garden Club of Ames. PAUL WIEGMAN

INDIANA:

Moral Depression Exists, Indiana Pastors Advised

INDIANAPOLIS—"There is a new depression today—not an economic depression, but another worse one. We are deep in a moral depression." This charge was made by Dr. W. Sherman Skinner, pastor of the East Liberty Presbyterian Church, Pittsburgh, speaking at the Indiana State Pastors' Conference, held at Trinity Church, Fort Wayne, Jan. 26-28.

"We are failing deplorably; we have lost our drive," Dr. Skinner said. "The times call for greatness and there is no greatness, and there is no response. This is the great depression." He said, "Into this situation comes the oft-repeated call of Christ once more: 'Follow Me.' "

The conference included a United Nations Workshop conducted by Dr. A. William Loos, educational secretary of the Church Peace Union of the United Nations, and the world premiere showing of *I Behold His Glory*, a colored film based on the con-

INDIANA . . .

ersion of Cornelius, the Centurian.

The Rev. J. Luther Seng, pastor of St. uke's, Ft. Wayne, was elected to the ex- cutive committee of the State Conference. bout 350 Protestant pastors were in at- ndance.

INDIANAPOLIS Protestant churches have cheduled an Evangelistic Mission March 8- 2. Speakers will include the Rev. Charles . Templeton and Dr. J. Sutherland Bonnell f New York City, the Rev. E. G. Homrig- ausen of Princeton Seminary, and the Rev. euben Youngdahl, pastor of Mt. Olivet utheran Church, Minneapolis.

FIRST CHURCH, Hammond, has purchased 10-room residence and large plot of round adjoining the church property. The asement of the house will be used for Sun- ay school classes, and the upper floors for parsonage. Adequate ground will be vailable for church expansion and parking.

ST. LUKE'S, Ft. Wayne, is making plans or an addition to the church building to rovide seating for an additional 200 peo- le, new heating plant, offices, and class- ooms.

CLARENCE SCHUST, member of the Board f American Missions and the Lutheran aymen's Movement, has been elected pres- dent of the Associated Churches of Fort Wayne (interdenominational). Dr. Paul H. Krauss was elected first vice president, and Carl J. Suedhoff was elected treasurer. All re from Trinity Church.

THE REV. WALTER C. DAVIS, JR., has been nstalled pastor of St. Luke's Church, Log- nsport, the church in which he was or- lained 10 years before. Formerly at Port- and, Indiana, he has returned to the Hoosier State from Unity Church, St. Louis, Missouri.

THE REV. A. K. TROUT, formerly pastor t Auburn, has been installed pastor of First Church, Mishawaka.

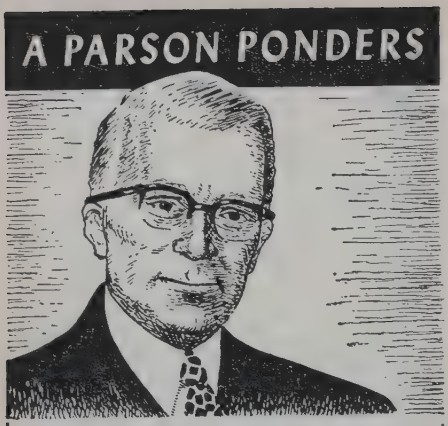
THE REV. VIRGIL L. YOHE has resigned s pastor of Mt. Zion Church, LaGrange, o accept a call to Zion Church, Franklin, Kentucky.

ROBERT H. HEINE

ADD NOURISHMENT AND VARIETY TO LENTEN MENUS

When your family observes LENT, it's up to you to see that there's safe balance in the diet, reasonable variety in the menus. The new DULANE FRYRYTE deep fries 101 different dishes with full vitamin content, full flavor—in only 2 to 7 minutes each. Marvelous for meatless meals. It's automatic! Makes anybody a perfect cook. See your dealer now. Be sure he shows you the original DULANE deep-fryer: the FRYRYTE.

Dulane INC. RIVER GROVE, ILLINOIS



"I'd like to—but I can't afford it"—replies the preacher who is urged to make sensible provision for the future. It sounds conclusive except that we nearly all manage to afford to buy what we consider to be a necessity.

But the more disturbing factor demands consideration. Do you know what it costs to protect your family? Sometimes it means questioning an axiom to suggest that the report of the high cost is like the rumor of Mark Twain's death—grossly exaggerated.

When the *net cost* of a Fund policy is clearly presented and understood the minister is frequently incredulous. He can hardly believe his own eyes. For example, a man of 25 may secure a $5,000.00 policy for $81.65 annual premium. After protection has been enjoyed for 40 years, and if dividends accumulate, and the present scale of dividend payments continues, he will have a cash surrender value of $5,147.00. The payments amounting to $3,266.00 leave a net gain of $1,881.00 on the investment. Besides all that, he has enjoyed the security for forty years of a contract insuring his life. If one seeks a bargain, where could a better buy be found?

Seize this opportunity by the forelock and write to:

PRESBYTERIAN MINISTERS' FUND
Main Office, Alison Building
Rittenhouse Square
Philadelphia 3, Pa.

(7 branch offices from coast to coast)
An Interdenominational Life Insurance Company for all Protestant Ministers.
ALEXANDER MACKIE, President

Please send me information about:
☐ Protection ☐ Retirement Income
☐ Family Income ☐ Juvenile Insurance

Name .....
Address .....
City..... Zone..... State.....
Date of Birth ..... U

"More than a Business—an Institution"

MARYLAND:

Evangelism Conference Scheduled in Frederick

HAGERSTOWN—Evangelism will b stressed at an all-day conference set fo April 15 in Frederick. Sponsored by th Social Missions Committee this confer ence will 1) offer practical suggestions a to how to build a congregational progra of evangelism; 2) inspire church mem bers for the task at hand. Dr. Ralph W Loew, Holy Trinity, Buffalo, N. Y., wi deliver the sermon at the preaching mis sion service in the evening. Each congre gation is urged to have present at leas four representatives in addition to th pastor.

PASTORS' WIVES of synod will hold thei third annual meeting April 30 at Gettysbur Seminary.

May 26-28 is the meeting date of th synod at Gettysburg Seminary. Dr. H Eppling Reinartz, ULCA secretary, will b the official ULCA representative.

A STUDENT COUNSELLOR to serve at Ge tysburg College and Seminary in the fiel of guidance and recruiting is a propositio recently studied by Synod President Dwigh F. Putman and Pastor George E. Whetston (Central Pennsylvania Synod), and Pres ident J. Frank Fife and Dr. W. C. Walte myer (Maryland Synod).

REDEDICATION SERVICES were held by St Matthew's Church, Manor parish, and Mes siah Church, Woodbine parish.

OVER 175 WOMEN attended the Youn People's supper rally sponsored by Weste District WMS in Trinity Church, Hagers town.

HAGERSTOWN has a smaller juvenile de linquency problem than the average city o this size, according to boys' work secretar Robert Delasin of the local YMCA. H credited youth work in churches and othe community projects with keeping the situa tion favorable.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

MARYLAND . . .

Total synodical receipts in 1952 for LWA were $69,567 or 101.9 per cent.

THE TWENTY-FIFTH anniversary of the ordination of Dr. L. Boyd Hamm, and the second anniversary of his pastorate at St. John's, Hagerstown, were celebrated Feb. 1. Participating were Dr. Voigt R. Cromer, president of Lenoir Rhyne College, Synod President Fife, and Dr. Charles K. Bell, retired Southern Seminary professor.

DEDICATION of the new sanctuary and addition to St. Paul's, Jefferson, occurred on the 125th anniversary of the erection of the first church building. At a cost of over $47,000 a new educational building has been erected, and major changes made in the church chancel. Sunday school space is about doubled and provision made for church office, choir room, guild room, kitchen, meeting room. Gifts and memorials included altar, lectern, pulpit screen, choir pews, paraments, hymn boards and missal stand.

ZION CHURCH, Williamsport, recently rededicated a renovated church. Synod President Fife preached. Improvements cost $9,500.

WILSON P. ARD

PENNSYLVANIA:

Putman Scranton Speaker; Wyoming Churches Go TV

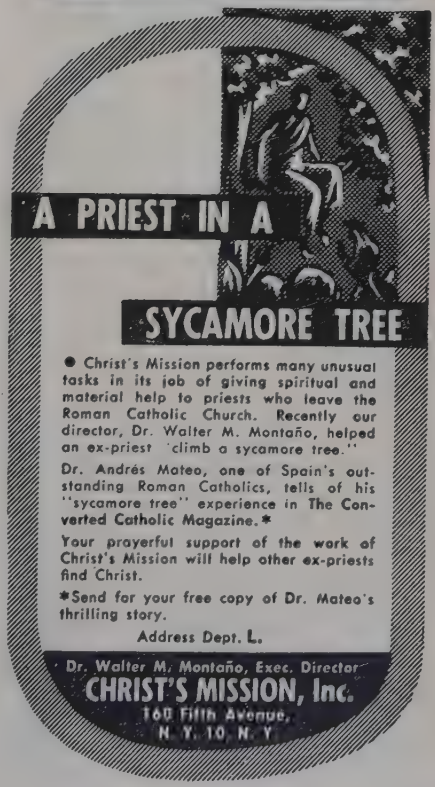
SCRANTON—Dr. Dwight F. Putman, president of Central Pennsylvania Synod and president of the State Council of Churches, addressed the "kick-off dinner" opening the finance campaign of the United Churches of Lackawanna County in Scranton on Jan. 23.

WILKES-BARRE CONFERENCE raised 17.5 per cent more for apportionment last year than in 1951—the highest percentage increase in the Pennsylvania Ministerium.

OVER 160 WOMEN of St. John's Church, Wilkes-Barre, are now members of the Philadelphia Seminary Auxiliary. Key women in the parish are Mrs. Samuel Rouse and Mrs. Benjamin Race.

When in St. Louis, Missouri, visit
FAITH LUTHERAN CHURCH
ARTHUR M. NEUMANN, Pastor
2831 N. Kingshighway (5000 W)
SUNDAY SERVICES 10:45 A. M.

World Famous
MEDIEVAL and CONTEMPORARY
Windows
MADE BY
Franz Mayer
& COMPANY of
Bavaria
FREE CATALOG
AMERICAN IMPORTER
Russell Church Supply Co.
BOX 5237 WINSTON-SALEM, N. C.


A PRIEST IN A
SYCAMORE TREE
● Christ's Mission performs many unusual tasks in its job of giving spiritual and material help to priests who leave the Roman Catholic Church. Recently our director, Dr. Walter M. Montaño, helped an ex-priest "climb a sycamore tree."
Dr. Andrés Mateo, one of Spain's outstanding Roman Catholics, tells of his "sycamore tree" experience in The Converted Catholic Magazine.*
Your prayerful support of the work of Christ's Mission will help other ex-priests find Christ.
*Send for your free copy of Dr. Mateo's thrilling story.
Address Dept. L.
Dr. Walter M. Montaño, Exec. Director
CHRIST'S MISSION, Inc.
160 Fifth Avenue,
N. Y. 10, N. Y.

Away Down South
In the Heart of Miami

Holy Trinity
Lutheran Church

200 S. W. Eighth Avenue
Miami, Florida

CHARLES J. HARRIS, Pastor
Holy Communion Monthly—First Sunday—8:30 A.M.
The Service 11:00 A.M.
" . . . *where sin and pain find healing*"

Dr. Ross Stover

VISIT MESSIAH'S

Great New Church
For A New World

Philadelphia's Crossroads
Broad and Boulevard (4400N)
SERVICES
10 A.M. 11 A.M. 7:30 P.M.
The Rev. Charles Fair

Church Bells
Chimes-Carillons

Write for information:
van Bergen Bellfoundries
Box 665–Greenwood, S. C.
FAMOUS DUTCH PRODUCT SINCE 1795

IN MIAMI

St. Paul's
Lutheran Church

3360 W. Flagler St., Miami, Florida
Carsten H. Ludder, Pastor

Sunday Worship 9:30 and 11:00 A.M.
Sunday School 9:30 A.M.

FEMALE HELP WANTED

Mature person to serve as supervisor-counselor to a group of teen-age girls. Sympathetic understanding of child nature and the emotional problems of deprived, dependent children: ability to adjust to institutional living, and good references required. Social Security and other benefits offered with reasonable salary and maintenance. Apply in writing for interview. Rev. W. K. Reinert, Supt., The LUTHERAN Home, Topton, Pa.

PA., SCRANTON . . .

THE WYOMING VALLEY Council of Churches is sponsoring two half-hour television programs each week: "Messenger of Cheer," with a panel of local clergymen on Saturday evenings, and "The Protestant Hour" on Sunday afternoons. The United Churches of Lackawanna County has added $700 to its 1953 budget for television.

CAROL ANN EDWARDS, daughter of Pastor and Mrs. Francis Edwards (St. John's Church, Wilkes-Barre), was recently elected president of the Wyoming Valley Council of United Church Youth.

MRS. GEORGE AMMON, Philadelphia, spoke on "The Use of Audio-Visual Aids in Mission Study" at the recent meeting of the executive committee of the Wilkes-Barre Conference Women's Missionary Society at Christ Church, Wilkes-Barre.

TWO HUNDRED FIFTY women attended the annual meeting of the Lackawanna Council of Church Women in St. John's Church, Scranton, on Jan. 27. Mrs. Homer Rodeheaver was principal speaker. Dr. Peter K. Emmons, president of the Board of Foreign Missions, the Presbyterian Church, U.S.A., presented four Mexican students on tour of the United States, who sang in Spanish.

DR. HARRY F. BAUGHMAN, president of Gettysburg Seminary, preached at the community Lenten services of the Protestant churches of Central City, Scranton, Feb. 25.

THE WOMEN'S Missionary Societies of the Wilkes-Barre Conference recently presented a birthday offering to Miss Lillian Smith of the Nescopeck parish, missionary to Argentina.

WILLIAM O. MOYER

DECEASED

Mrs. Frank W. Ash

Mrs. Edna Stine Ash, widow of the late Rev. Frank W. Ash, died in a convalescent home in Wilkinsburg, Pa., Dec. 29. She was 66.

Born Jan. 9, 1886, near Rittman, Ohio, she served with her late husband in pastorates in Barberton, Ohio; Oak Grove, Saltsburg, and Penn, Pennsylvania, and was a

Life Member of the ULCA Women's Missionary Society.

Surviving are two daughters, Mrs. Ervin H. Baugh and Virginia M. Ash, both of Pittsburgh, Pa.; two grandchildren, and a sister, Mrs. Hilda Cavanaugh.

Funeral services were conducted by the Rev. Paul N. Schnur in Wilkinsburg. Interment was in Barberton, Ohio, with a service conducted by the Rev. Mr. Berkey.

Sister Mary Barbehenn

Sister Mary Barbehenn, retired deaconess of the Philadelphia Motherhouse of Deaconesses, died in Philadelphia Jan. 18. She was 83.

Entering the Motherhouse in 1890, she was consecrated as a deaconess in 1897. She served on the nursing staff of the Easton Hospital, Easton, Pa., and St. John's Hospital, Allegheny, Pa., for a brief time, and gave 44 years of nursing service in the Lankenau Hospital. She retired in 1938.

The funeral service was conducted Jan. 22 in the Motherhouse chapel by Dr. G. H. Bechtold, with interment in Woodland Cemetery, Philadelphia.

Mrs. Walter K. Hauser

Mrs. Walter K. Hauser, wife of the pastor of St. John's Church, Upper Mauch Chunk, Pa., died Dec. 8.

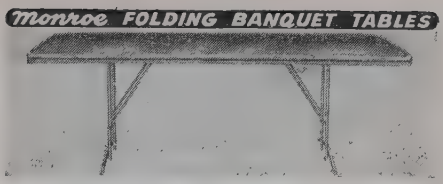
She served with her husband during his pastorates in Ontario and Nova Scotia, Canada; West Virginia, Florida, New York, Washington, D. C., and Pennsylvania.

Interment was in Sky View Cemetery, Hometown, Pa.

Rev. William H. Kline

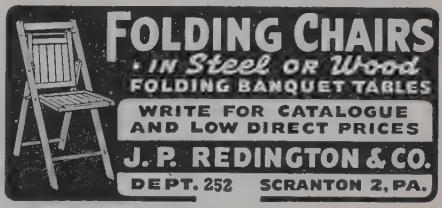
The Rev. William H. Kline, pastor emeritus of the Topton-Dryville parish of the Ministerium of Pennsylvania, died in Topton, Pa., Jan. 22. He was 69.

Born May 27, 1883, in Berks (Pa.) County, he was graduated from the Kutztown State Teachers College and from Muhlenberg College. In 1908 he was graduated from Philadelphia Seminary. Following ordination that summer, he served the Red Bank (Pa.) parish in the Pittsburgh Synod, until the fall of 1909 when he was called

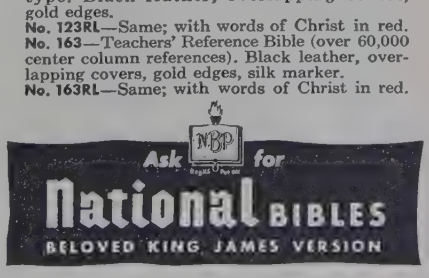


If you are on the Kitchen Committee of some Church, Lodge, Club, School, etc. in your town, you will be interested in this extremely modern No-Knee Interference, Folding Pedestal Banquet Table. Write for Catalog and special discounts to institutions and organizations. Address

THE MONROE COMPANY 30 CHURCH STREET COLFAX, IOWA



Someone you love is hoping for a Bible this Easter. Ask for famous *National* Bibles—complete line includes *covers in color*. Be sure to see . . .
No. 123—Ideal gift for young people. Colorful illustrations, maps, Bible helps. Easy-reading type. Black leather, overlapping covers; gold edges.
No. 123RL—Same; with words of Christ in red.
No. 163—Teachers' Reference Bible (over 60,000 center column references). Black leather, overlapping covers, gold edges, silk marker.
No. 163RL—Same; with words of Christ in red.



PACIFIC LUTHERAN THEOLOGICAL SEMINARY

At the Golden Gate of America's West

PREPARES ALERT PREACHERS OF GOD'S GOOD NEWS

What must the Church have for Tomorrow? More Ministers—Well-trained, consecrated, handsome of soul, on fire for God!

Department Heads

E. Theodore Bachmann, Ph.D., History
Harry J. Mumm, Ph.D., Bible
Gerhard Lenski, Ph.D., Theology

Second Academic Year Begins Sept. 13, 1953

For application blank, catalog, etc. please write

Charles B. Foelsch, Ph.D., President
2770 Marin Ave., Berkeley 8, California

Christian people with means and imagination may make income-tax deductible investments in this "pioneering missionary institution" with unlimited service opportunities.

Clara Maass Memorial Hospital
(Lutheran Memorial Hospital)

School of Nursing

Three-year accredited course,
School affiliated with Upsala College.

Applications now being considered for September 1953 and 1954

For full information
Write to
Director of Nursing
CLARA MAASS MEMORIAL HOSPITAL
Newark, New Jersey

THE LANKENAU SCHOOL
Boarding and Day School for Girls.
Pre-School through High School
• Fully Accredited • Beautiful Campus
• College Preparatory or General Courses
Write
Sister Lydia Fischer
3201 West School House Lane. Phila. 44, Pa.

Pocono Crest Camps
Pocono Pines Pa.
CHICKAGAMI for BOYS
NAWAKWA for GIRLS
28th Season. 2000-Acre Estate. Lake. Balanced program of sports and creative activity. Experienced Counselors. Physician. Lutheran Services. 4 Weeks $160 — 8 Weeks $300. New York Office, Room 1274, 11 West 42nd St. LO 5-1550.

to the Topton-Dryville parish, which he served until his retirement in January 1952.

Surviving are his second wife, Mrs. Eleanor Zimmerman Seidel Kline; a son, Dr. David Kline of Greenville, Pa.; a daughter, Mrs. John L. Frod of Green Bay, Wis.; six grandchildren; a brother, Charles Kline of Lansdale; and a sister, Miss Annie Kline of Maxatawny.

The funeral service was conducted in Maxatawny Church Jan. 27.

Mrs. Emil Podszus

Mrs. Emil Podszus, wife of the pastor of Zion-St. Mark's Church in New York City, died Jan. 27. She was 65.

Born in Germany March 23, 1887, she taught in a German high school after post-graduate study at Oxford prior to coming to the United States in 1911 to marry Dr. Podszus.

She had been an active churchwoman, serving for many years as choirmaster and organist as well as leading in the Women's Missionary Society and Dorcas Society of her church.

Surviving are her husband, a daughter, and three grandchildren.

The funeral service was conducted Jan. 30 in Zion-St. Mark's Church by Dr. August Blunck and the Rev. H. A. Kropp. Interment followed in Queens.

Dr. Albert J. Reichert

Dr. Albert J. Reichert, retired pastor of the Ministerium of Pennsylvania, died in a Lititz, Pa., nursing home Feb. 5. He was 87.

Born in Utica, N. Y., Dec. 3, 1865, he was graduated from Thiel College and Philadelphia Seminary. Following his ordination by the New York Synod, he served pastorates in Versailles and Doylestown, Ohio; Mulberry and Lafayette, Ind.; Red Wing, Minn.; and Lancaster, Pa.

For a time he served as superintendent of missions for the Chicago Synod, as professor at Norwegian Seminary in Minnesota, was president of the Northwest Synod for six years and was field secretary for the National Lutheran Council at the close of World War I. He was a member of the

Common Service Book committee from 1913 through 1917 and received his honorary doctors degree from Thiel College in 1928.

Surviving are a son, Dr. Frederick L. Reichert, of San Francisco, Calif.; a daughter, Mrs. J. Shober Barr, of Lancaster, Pa.; two sisters, Mrs. Arthur G. Miller and Mrs. Louise Swanson, of Utica, N. Y.

The funeral service was conducted Feb. 8 in Christ Church, Lancaster, Pa., by Pastors Alfred Long and Myrom A. Eichner. Interment followed in Lancaster.

Buy a...
PIPE ORGAN!
...the REAL THING, *not an imitation.* Recommended by great organists, & guaranteed.
WICKS ORGAN COMPANY
HIGHLAND ILLINOIS
WICKS ORGANS

JUST RELEASED
the
Newest
EASTER FILM
FEATURE LENGTH
16 MM
running time 55 min.

"I Beheld His Glory"
IN BEAUTIFUL COLOR & SOUND

The most unusual story of the last days of our Lord and His Resurrection. A thrilling and dramatic story forcefully told, compelling in its appeal, and dynamic in its message. A beautiful feature length film of top theatrical quality. All professional cast including Robert Wilson as the Christ.

Also available in black and white.

RESERVE NOW — *rental information from your local Film Library .....or*

FULL COLOR and SOUND

Cathedral Films 140 N. HOLLYWOOD WAY • BURBANK, CALIF.

LIMITED NUMBER OF PRINTS THIS YEAR

Sudbury CHURCH WORSHIP AIDS

Have your dealer show you the wide variety of well made church appointments we produce

FOR COMPLETE CATALOG SEND TO
SUDBURY BRASS GOODS CO.

ORDER SUDBURY BRASS GOODS THROUGH UNITED LUTHERAN PUBLICATION HOUSE

In New York 5 FINE RESTAURANTS
sleep like a top
at the New
Prince George Hotel
Singles with bath from $4.50
28th just East of 5th Ave.

AGENTS WANTED

Earn extra money with the GIFTOLOG. This superior 108-page record book, bound in padded, imitation-leather, provides 5-year records of gifts given for Weddings, Birthdays, Graduation, Christmas, and other occasions, Diary space for Christmas holiday experiences, and other memoranda. Ideal gift for women. Price $2.00. Liberal commissions assure unusual profit. Send $1.10 for sample and details.

STRAHNIER CORPORATION
306-E Boyce-Greeley Building
Sioux Falls, So. Dak.

REAL ESTATE FOR SALE

Hotel, 12 cabins, trailer park, and garage. Two miles from Gettysburg, Penna., near President Eisenhower's farm. Suitable for private school or old age home. **Apply P. Emory Weaver, Salesman for DANNER'S, Littlestown, Penna.**

Rev. William O. G. Sanft

The Rev. William O. G. Sanft, pastor emeritus of Zion Church, Jersey City, N. J. died Feb. 2. He was 86.

Born in Germany on March 4, 1866, he was graduated from the University of Berlin in 1894 and attended Gettysburg Seminary. He was ordained by the Ministerium of Pennsylvania in 1894 and served Zion Church, Jersey City, from 1896 until his retirement in 1932.

He was one of the founders of the Kinderfreund Orphan Home in Jersey City, serving as its first president. He was president of the New Jersey Conference of the New York Synod prior to the merger.

Surviving is a daughter, Mrs. William Kramer.

The funeral service was conducted in Jersey City by Dr. Frederick Noeldeke assisted by the Rev. William R. Meyer. Interment was in Jersey City.

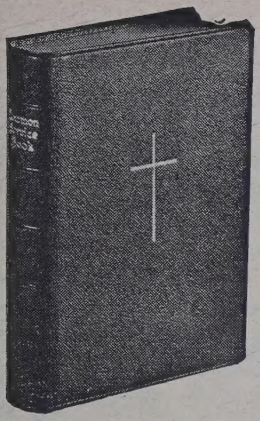
Dr. Henry C. Wasmund

Dr. Henry C. Wasmund, pastor emeritus of Trinity Church, Middle Village, Long Island, N. Y., died Jan. 30. He was 77.

Born April 7, 1875, in Farnham, N. Y., he was graduated from Wagner College and Philadelphia Seminary. Ordained in 1898 by the New York Synod, he served subsequently in pastorates in Brooklyn, N. Y.; Frankford (Philadelphia), Pa.; Port Jervis and Williamsburg, N. Y. In 1930 Wagner College conferred on him the honorary degree of doctor of divinity. He retired in 1948 after serving in the ministry for half a century. He was vice president of synod at one time, and was a life member of the Wagner College board of trustees.

Surviving are his wife, Mrs. Lillie Krauss Wasmund; four sons, the Rev. Paul H. Wasmund, Middle Village, N. Y.; Dr. Henry C. Wasmund, Jr.; Robert F. Wasmund and Dr. Clarence W. Wasmund; three daughters, Mrs. Ruth Dittmer, Mrs. Linda A. Kaatze, and Mrs. Esther A. Morosco; 19 grandchildren and one great-grandchild.

The funeral service was conducted Feb. 2 in Trinity Church, Middle Village. Burial was in the church cemetery.



Gift Editions of

The COMMON SERVICE BOOK

Name imprinted in gold on the front cover 50c extra

Music Editions

With one to three stanzas of hymns printed between the staves of the music. Page size 5½" x 8"

UH590 Mission edition, durably bound in dark green moisture repellent cloth, speckled edges, gilt back and side titles **$2.75**

UH591B Blue grained Fabrikoid, plain edges, headbands, gold back title and side title.. **$3.25**

UH591R Red grained Fabrikoid, plain edges, headbands, gold back title and side title.. **$3.25**

UH592 Imitation leather binding, limp, round corners, back title and side cross in gold, red under gold edges **$6.50**

UH593 French Morocco, limp, round corners, back title and side cross in gold, red under gold edges **$8.25**

UH594 Persian Morocco, limp, round corners, gold roll, back title and side cross in gold, red under gold edges **$10.50**

UH595 Red Turkey Morocco, limp, round corners, gold roll, back title in gold, red under gold edges **$13.75**

Without Music

Words Only—Large
Page Size, 4½" x 6¾"

UH522 Leather, limp, round corners, red under gold edges, back title and IHS side monogram in gold **$6.25**

UH524 Persian Morocco, limp, round corners, gold roll, back title in gold, red under gold edges **$9.00**

UH525 Persian Morocco, divinity circuit, leather lined, red under gold edges **$11.25**

UH526 Red Turkey Morocco, limp, round corners, gold roll, red under gold edges. **$13.25**

Without Music

Words Only—Small
Page Size, 3⅜" x 5¼"

UH511 Leather, limp, round corners, red under gold edges, back title and side IHS monogram and cross in gold **$5.25**

UH512 Pebbled Calf, limp, round corners, red under gold edges, back title and side IHS monogram and cross in gold **$6.00**

UH514 Morocco, two-volume edition, cover of "liturgy" section made with pocket into which the "hymnal" section fits. Limp, round corners, red under gold edges, back title and side cross in gold **$9.25**

UH515 White imitation leather binding suitable for confirmation gift or as a bride's book, limp, washable, with gold edges and title **$5.00**

UH516 Red leather, limp, round corners, red under gold edges, back title and side cross in gold **$8.00**

UH571 Morocco, limp, round corners, red under gold edges, back and side titles and side IHS monogram in gold. India paper. **$5.50**

THE UNITED LUTHERAN PUBLICATION HOUSE

1228 Spruce Street, Philadelphia 7, Pa.

860 N. Wabash Ave.
Chicago 11, Ill.

610 Smithfield St.
Pittsburgh 22, Pa.

17 W. Franklin St.
Baltimore 1, Md.

1233 Hampton St.
Columbia 1, S. C.

17 Park Place
New York 7, N. Y.

3103 W. Sixth St.
Los Angeles 5, Calif.

237 King Street W.
Kitchener, Ontario, Canada

IN CONCLUSION . . . . . .

ONE THING I LIKE about the first six weeks of the Eisenhower administration is the effort to get the United States back to a "free economy." The end of price and wage controls and removal of subsidy for farm products should be applauded. I would like to see the Congress go still further and help establish free international trade by removing tariffs.

It isn't that there is anything wrong with government control of the nation's industrial and business affairs when that is necessary. But it should be reserved for "disaster insurance," as Secretary Benson says.

Just now American economic life is in good shape, with income more widely spread among various segments of the population than ever before. Partly that was a result of the strenuous striking by labor unions in the years after the war, which won for industrial workers a fair share of industrial profits.

THE PROBLEM in the complicated economy of a great nation is keeping a balance between conflicting interests of various groups such as laborers, farmers, businessmen. When businessmen are running away with things, as in the 20s, the government must shift the balance over to labor and the farmers. But when the balance straightens up the government should get out for a while, because if it exercises too much control too long it becomes a danger.

Martin Luther wouldn't agree with that. He was intensely skeptical of all big business and figured that merchants would always try to sell at the highest prices they could get and buy at the lowest. Therefore, he said, "the best and safest way would be for the temporal authorities to appoint over this matter wise and honest men who would appraise the cost of all sorts of wares and fix accordingly the outside price at which the merchant would get his due."

But the problem, Luther would discover today, is where to get the "wise and honest men" to set the prices. When men have such power too long they begin to use it for their own selfish interests. The "temporal authorities"—that is, the government, need to be checked too.

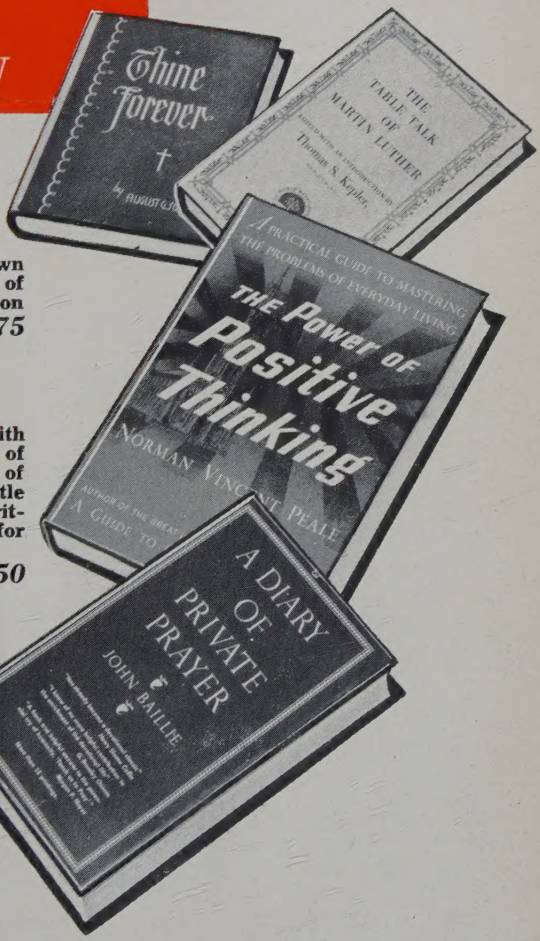
Human nature is a jungle of selfishness. That's the plain Christian teaching and it's common sense for anyone who looks around with clear eyes. The idea that human affairs will run themselves smoothly if continually let alone (the "free enterprise" theory) or if all capitalism is liquidated (the communist theory) is squarely contrary to the Christian teaching about man.

OUR HUMAN AFFAIRS—business, industry, international relations—are certain to get in tangles. God commands us to seek justice in all these things, but a majority of people won't listen. When things have gone wrong too seriously and too long, something terrible happens—a depression, a war. Then we learn some sense.

The best we can hope for is a fairly stable balance of power: East afraid to move against West, management held in check by labor. In international affairs the United Nations, and in the national economy the government, must try to hold things in balance. But if these agencies become really powerful, they too become dangers, even though we must often depend on them greatly in holding affairs on an even keel. But we can't put too much trust in "good and honest men," because sometimes they don't stay that way.

—ELSON RUFF

For DEVOTION and INSPIRATION


Thine Forever
THE TABLE TALK OF MARTIN LUTHER
A PRACTICAL GUIDE TO MASTERING THE PROBLEMS OF EVERYDAY LIVING
THE Power of Positive Thinking
NORMAN VINCENT PEALE
A DIARY OF PRIVATE PRAYER
JOHN BAILLIE

THINE FOREVER

Edited by A. G. Suechting

Inspiring devotions based on Luther's Small Catechism, and contributed by three hundred well-known Lutheran leaders. There is a full page of Scripture Reading, Prayer, and Devotion for each day in the year. ***$1.75***

THE TABLE TALK OF MARTIN LUTHER

Edited by Thomas S. Kepler

Martin Luther's table conversation with associates covered an amazing variety of subjects dealing with almost every kind of spiritual experience. This attractive little volume reflects his philosophical and spiritual beliefs, serving as an inspiration for guidance in daily and devotional life. ***$1.50***

THE POWER OF POSITIVE THINKING

by Norman Vincent Peale

Faith and optimism as guides to positive thinking can change lives, win success in all things and overcome all obstacles. The author does not preach to the reader but rather invites him to share the experience of others on overcoming obstacles. Includes actual formulas and techniques used by successful people. ***$2.95***

A DIARY OF PRIVATE PRAYER

by John Baille

A popular favorite in a new edition. An informal style personalizes each devotion for the reader. ***$1.50***

THE UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

Please send _____ **copies of:** _____

_____

Name _____

Address _____

Amount enclosed $_____

Chicago 11, Ill.
Pittsburgh 22, Pa.
Columbia 1, S. C.
Baltimore 1, Md.
Los Angeles 5, Calif.
New York 7, N. Y.
Kitchener, Ontario, Canada

For the church demanding the best . . .

ULCART Tailored Vestments for CLERGY or CHOIR

Made in our own workrooms by master craftsmen. Tailored with custom refinements that assure attractive styling, comfortable fit and long wear. Available in a variety of materials.

SEND FOR COMPLETE INFORMATION AND PRICES. FOR FASTER SERVICE, PLEASE INCLUDE YOUR SPECIFICATIONS.

UNITED LUTHERAN PUBLICATION HOUSE

1228 Spruce St., Philadelphia 7, Pa.
Columbia 1 Chicago 11 Pittsburgh 22
Baltimore 1 Los Angeles 5 New York 7
Kitchener, Ontario

I am interested in ULCART vestments. Please send complete information on the following_____

_____

Name_____

Address_____

_____ Zone____ State_____

William A Williams
2750 Marin Ave
Berkeley 8 Calif
SEM